

THE VAHAN

Official Organ of the Theosophical Society in England and Wales



BLIND SOUL! ARM THYSELF WITH THE TORCH OF THE MYSTERIES, AND IN THE NIGHT OF EARTH SHALT THOU UNCOVER THY LUMINOUS DOUBLE, THY CELESTIAL SOUL. FOLLOW THIS DIVINE GUIDE AND LET HIM BE THY GENIUS, FOR HE HOLDS THE KEY OF THY LIVES, BOTH PAST AND TO COME.

The Theosophist

Edited by ANNIE BESANT (President of the Theosophical Society)
The largest international Theosophical monthly (160 pp.).

THE CONTENTS FOR THE MARCH NUMBER INCLUDE:

On the Watch Tower.

The Theosophical Attitude.

Occultism.

A Great Mystic and Worker.

Education.

The Garment of Womanhood.

The Oasis.

Tobias and the Angel.

THE EDITOR.

C. W. LEADBEATER.

ANNIE BESANT.

C. S. BREMNER.

PROFESSOR B. SANGIVA RAO.

SUSAN E. GAY.

BARONESS M. D'ASBECK.

ANNIE BESANT.

Is Goodness Interesting?

The French Curve.

The Problems of Life.

The Presidential Election.

" "

JYOTISCHANDRA BHATTACHARYA.

ANNIE BESANT.

" Correspondence.

W. H. KIRBY.

etc., etc.

Subscription 12/- per an. post free to any address. Single copies in England 1/6 post free.

THE THEOSOPHICAL PUBLISHING SOCIETY, 161, NEW BOND STREET, LONDON, W.

ESOTERIC ASTROLOGY

Uniform with Alan Leo's Astrological Text Books

Price 10/6, Post Free 10/10

(Abroad 11/6 post free)

This work deals with Natal Astrology in a manner never before attempted by any writer on Astrology. It is divided into two parts; in the first part the theoretical aspect of Esoteric Astrology is explained, in the second part the PRACTICAL SIDE of Esoteric Astrology is demonstrated by Examples and Complete Explanations.

The author views astrology as having the same relationship to astronomy that psychology has to physiology. This careful, complete, and copiously illustrated work sets out the doctrine in its practical application. The author is extremely well known as a consultant, and is regarded by Mrs. Besant and others as an authority. He writes admirably, and is not to be confused with random soothsayers.—From *T.P.'s Weekly*, May 9th, 1913.

For the first time in the history of Astrology an entirely new method of reading horoscopes is given. The INDIVIDUAL and PERSONAL STARS of all persons are explained, and a series of STAR MAPS is given, showing how the age of the soul may be astrologically discovered.

MODERN ASTROLOGY OFFICE, Imperial Buildings, Ludgate Circus, London, E.C.

HOME SCHOOL FOR GIRLS,

"FRIEDENHEIM," EALING, LONDON, W.

MISS HARRAP (Datchelor Training College, Cambridge Higher Local Certificate, Cambridge Teachers' Diploma), receives a limited number of pupils. An efficient staff is provided, and special attention given to French, Music and Physical Training. Pupils are taken to Lectures and Concerts, and every effort is made to combine a thorough modern education with healthy happy home life.

Illustrated prospectus on application.

GERMAN FINISHING SCHOOL FOR GIRLS.

(HEIDELBERG, GEGENBAURSTR. 6.)

Principal: FRÄULEIN L. HEINRICH, F.T.S.

The School is charmingly situated on the banks of the Neckar. The surrounding hills give many beautiful walks.

Subjects taught: German Grammar, Reading, Conversation, Literature; Practice in French Conversation and Reading; History, Geography, Mathematics, Latin. Sports, Drawing, Painting, Singing, etc., as extras.

Terms moderate. Highest references given.

Dresses for Ladies & their Children

MY dresses
cloaks and
other garments
are of simple
style—
ornamented
by hand-worked
embroidery in
original designs

Flora Pascall
8 Sunnyside
Wimbledon S.W.
STUDIO HOURS—10 to 4—

Theosophical Society in England and Wales

General Secretary's Office :
MRS. SHARPE.

19, TAVISTOCK SQUARE,
LONDON, W.C.

I KNOW that I am voicing the general wish of the Theosophical Society in England and Wales when I suggest that we should offer to Mrs. Besant, on her return, our very special welcome. I am, therefore, planning to take the Chelsea Town Hall for May 2nd, the evening following her arrival, and to present her with an address in which we may express a little of the confidence and affection which we have for her. It is hoped that the address will be signed by all the Presidents and Secretaries, on behalf of their Lodges, within our National Society. I confidently call on every member of the Society to make this meeting as representative and successful in every way as possible.

The meeting will begin at 8.30, and I would ask everyone to be in his place by 8.15.

S. MAUD SHARPE,
General Secretary.

11

25

11/2

23

25
12

2.87

2.75

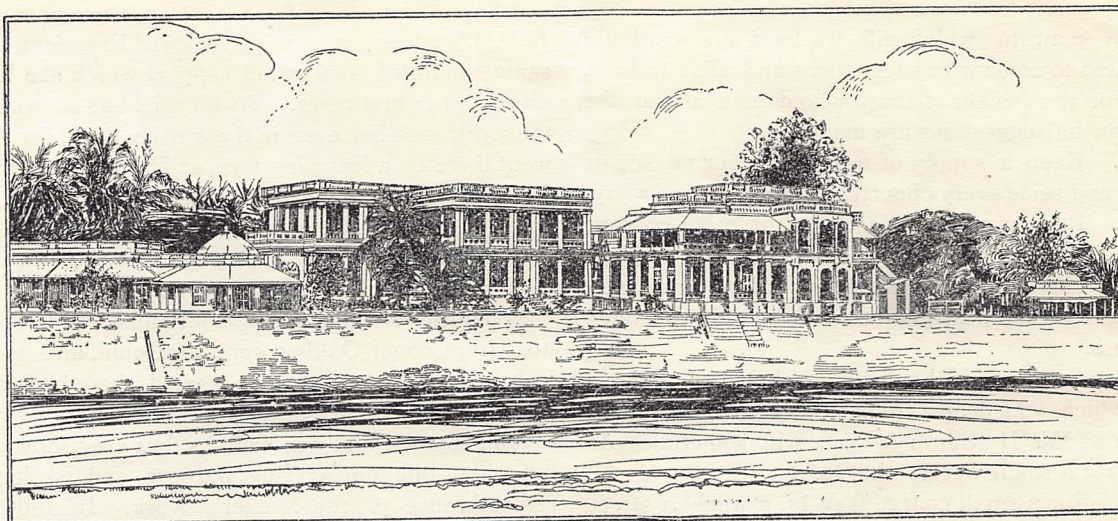
25

12

50

23

300



INTERNATIONAL HEADQUARTERS, THEOSOPHICAL SOCIETY, ADYAR, MADRAS INDIA

THE VAHAN

OFFICIAL ORGAN OF THE THEOSOPHICAL SOCIETY IN ENGLAND AND WALES

EDITED BY S. MAUD SHARPE, *General Secretary*

VOL. XXIII

LONDON, APRIL 1, 1914

NO 9.

THE VAHAN is distributed free to all Fellows of the National Society in England and Wales. Members of Lodges will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document: writers of signed articles and letters are alone responsible for their contents.—[Editorial Office: T.S. Headquarters, 19, Tavistock Square, London, W.C. Telegrams: 'Theosoph, London.' Telephone: North 3372.]

The Presidential Election

Members will be glad to hear the result of the voting in our National Society. All the votes are not yet in as the time for the people staying abroad has been extended; a full report will appear in the June VAHAN. The number of voting papers sent out was 2288 and we have had 1512 returned. Of these there were 1501 for the re-election of the President and 9 against, 2 were invalid. We are rejoiced that such an almost unanimous wish has been voiced by the voters who took the trouble to record their vote and can only regret that there still are so many who do not see the importance of making the very slight effort to express their wish.

The President's Queen's Hall Lectures

Mrs. Besant will deliver lectures in the Queen's Hall, Langham Place, W., on the following five Sunday evenings, *May 17, 24, 31, June 1, 8*, at 7 p.m.

Places may now be booked; numbered seats 5s., 3s., and 2s.; unnumbered 1s. and 6d.

Applications for tickets, accompanied by remittance and stamped and addressed envelope, should be sent to the Theosophical Publishing Society, 161, New Bond Street, W., The Theosophical Society, 19, Tavistock Square, W.C., or the Queen's, Hall, Langham Place, W.

Fellows are confidently asked to give the willing co-operation in advertising the Lectures which has been so effective on former occasions. The privilege of hearing the President speak is a great one; let every Fellow in London, then, make it part of his or her thought in these few coming weeks to see that every likely person in the circle of his acquaintances receives notices of these lectures.

A special Helpers' meeting will be held (by the kindness of the H.P.B. Lodge) in the Temporary Hall at Headquarters on Wednesday, April 22

at 8 p.m. to which all workers are cordially invited to come with suggestions and offers to help.

For the benefit of those who cannot attend, the following suggestions are made :

1. Keep a supply of notices in your pocket or bag and seize every opportunity of giving one away.
 2. Post a notice to a *dozen* or more of your friends and acquaintances.
 3. Have a notice or a show-card put up in any club, hotel or boarding-house to which you have access.
 4. Arrange for the display of a poster at shops at which you deal. A book-shop or newsagent, such as W. H. Smith & Son, will sometimes do this for a small weekly charge.
 5. For a small charge (say 1s. a week) a street newsvender will sometimes show a poster beside his contents bills.
 6. Send in your name to the Propaganda Committee offering your services for addressing, and for giving away circulars at suitable public meetings.
- Posters, with a portrait of Mrs. Besant, show-cards for shops and handbills will be printed directly the titles are received. H. WHYTE

The Passing of Mrs. Cooper-Oakley

With the passing of Isabel Cooper-Oakley on March 3, in Budapest, a chapter is closed in a beautiful life, full, strong, and devoted with unswerving singleness of aim, to a nobly-conceived purpose. Her membership of the Society dated back to 1884, I believe, when she met Mme. Blavatsky in London and stayed with her in India, and she was one of the active agents in the launching of the Society for Psychical Research. The most important period of her Theosophical work in England was from about 1888 to 1900, when she was one of the chief workers at the Headquarters in London. She lived at Avenue Road, lectured frequently and always acceptably, conducted classes and groups, and, by her grace of manner and her courtesy led many to enquire more deeply into the great truths to which she had pledged herself. Her devotion and her loyalty to H.P.B. were boundless; herself a trusted pupil of the "old lady" she had a fine knowledge of her writings; I was a student in her *Secret Doctrine* class in the early days, and recall with great pleasure the group of which she was the leader, with an occasional word of encouragement from Mrs. Besant. She had the real bigness of nature which enabled her to yield to the new leader,

H.P.B.'s successor, now our beloved President, the same unstinted loyalty and support which she had given to her first chief. As far afield as Australia the work took her even in those early days, for she went there on a lecturing tour, at H.P.B.'s bidding. I have heard her describe her qualms when she was packed off, still rather a novice, to go to the Antipodes and spread Theosophy. The Australian Section still thinks gratefully of her.

When the Avenue Road household was broken up, Mrs. Cooper-Oakley went to Rome, and took in hand the Lodge already started there by Mrs. Lloyd. There she worked for several years contending against many difficulties, but ever showing out the same unwavering purpose and constant remembrance of the Master's work. In 1906 I stayed for a week or two with her at a friend's house on Lago Maggiore and saw how devoted some of the Italian workers were to her, and how she was able to inspire them to work.

Next came work in Hungary and the strengthening of the young Society there—a lonely out-post which only a strong soul could have held. Here again she infused life into the movement, shouldering many of the burdens of work and of finance, which are inevitable in all such organisations, and here, in the country of her Master, she has laid down the life which she has spent freely and joyfully in His service.

She had a true genius for getting others to work, but the secret of her success in this was the example she herself set of tireless industry: she was always planning, always busy and the centre of her thought was always the same. She wrote several admirable works on the Mystical Tradition in Europe, a study which she made especially her own, and compiled a biography of the Comte de St. Germain. She held high Masonic rank.

I owe her much, and I voice the thoughts of many when I bid her God speed and a happy return when the time is ripe. The Theosophical Society has members on both sides of the veil, and Isabel Cooper-Oakley will find grateful and loving hearts around her wherever she may be. H. W.

The Thirty-eighth Report of the Theosophical Society

In these days of many activities it is not easy to keep abreast of current theosophical literature, but the *Annual Report* of our Society should surely be studied by every active Fellow. The *Report* just issued is full of 'live' interest, and

glancing through the record of the year's work which each National Society has contributed, one cannot but notice how in every country the movement is spreading and striking deeper roots, and how more and more Fellows are realising their responsibilities and striving to establish that nucleus of Universal Brotherhood which Theosophists everywhere are pledged to bring about. It is interesting to note that many of the National Societies seem to have one special feature to which a good deal of attention is devoted; in several cases education seems to be the pivot in connection with which Theosophical ideas are being pushed, and in one country efforts are concentrated on the publication of a good monthly magazine which shall spread theosophical ideas outside the Society. Classes for children and young people are now a feature in most of the National Societies, and the reports of some of this work, in addition to reports of Order of Service Leagues, of the Buddhist and Panchama Schools, and of the other Subsidiary Activities, forms interesting reading.

The Theosophical Educational Trust established in April of last year has already justified its existence, having in India four schools for boys and one for girls in actual working with other colleges and schools in prospect.

The Director of the Adyar Library reports the acquisition of many new manuscripts and books; the percentage of rare works among the former "being so great this time that they could not well be enumerated," whilst the latter includes a splendid copy of the great *Chinese Encyclopædia* which was purchased by the Library through the generosity of a few Fellows. Perhaps in some future century when the Adyar Library has become a monument of national importance we, in other bodies, may look back with gratitude, not unmixed with pride, at the fact that it was by Fellows of the Theosophical Society in its early days that the foundations of this valuable Collection were so 'well and truly laid.'

As regards members the Report chronicles a large increase of new members, 4,073 having joined during the year. This makes the total membership of active Fellows 22,744, not quite 400 less than last year in spite of the secession of 2,447 under Dr. Steiner to form the *Anthroposophical Society*.

Lack of space forbids our chronicling more of the interesting features of the Report, but we recommend members to purchase copies for themselves; one shilling and a little time would be well expended in getting some idea of the many

branches of theosophical work of which this volume makes mention. A Directory of Lodges and Secretaries in each National Society is incorporated. We cannot forbear quoting a few words from the Presidential Address with which the book opens: "As will be seen in the Sectional Reports, the energy and enthusiasm of our members are unbounded. But best of all is the unity, the harmony, the solidarity of the movement. Never during the past have these been seen as they are seen to-day, and looking over the Society, as it has passed, unshaken and untroubled, through the storms of 1913, we may well feel that its future is secure, and that no fear of its stability need ever again arise in our hearts."

E. M. WHYTE

Parsifal Thoughts

PARSIFAL AND THE MYSTERY OF PAIN

'There is not one face alone for all, but for each man his own vision.'

Whereas Parsifal is the hero and his fortunes hold the attention, yet Amfortas with fiery gaping wound is the central point and compelling Figure of this mystery drama. There is a setting of the Mysteries that places the following words, addressed to the would-be disciple, in His mouth.

'Thou sawest Me as suffering;
And seeing, thou didst not stand,
But wast moved wholly,
Moved to be wise.'

In another setting, that of Prometheus, He is crucified to the rocks. In yet another He is the Lamb slain from the foundation of the world. In the wounded Amfortas there is the ancient story of the sacrifice by a Great One that many may have the opportunity of Life. Perhaps it has reference to the cycle in which man wins his individuality, for here the conditions are most opposed to the Divine consciousness.

The bewitchment by Kundry is told in other mystery teachings by other allegories. The Serpent draws man out of Eden, Sophia gazes into the abyss and falls from her height.

The loss of the spear in this stage is essential. It is the touch of the spear in the hand of the Initiator that awakens Understanding in the disciple. The spear stands for the Understanding and Power which are lost during the cycle that man is the bond-slave of desire.

"When armed with it (the spear),
 Who back could hold thee so
 Before the wizard foe?
 The hero (Amfortas) near the gate, was drawn apart,
 A woman, dreadly fair, bewitched his heart;
 Upon her bosom lies he drunken,
 The spear from his hand is sunken;
 A deadly cry!—to him I fly;—
 With laughter Klingsor went from sight,
 The holy spear was in his might.
 With sword and shield I helped the King's escaping,
 But in his side a fiery wound was gaping;
 The wound it is that closes not again."

Every bit of the drama is filled with significance and images the inner life of the disciple. The woods about the Castle of Grail, where the sleeping attendants (buried in the lower consciousness) waken to hear the call of the Grail, signify the region of the Mysteries, for the forest tree has always symbolised the initiate. Here the Lord of the Grail passes on His way to the Holy Lake, and Kundry's deed of service is shown, and Parsifal slays the swan, half unconscious of the meaning of his act. (The opening of this new phase of development in himself.) Then, without moving a step, Parsifal reaches the Temple of the Grail. Wonderfully the change to the higher consciousness is portrayed by the moving scenery, the passage over high hills with giant trees to the snowy peaks (the symbol of Divine Consciousness).

The Temple of the Grail is a dim shadowing of the divine consciousness, and the priests and knights who perform the rites of the Grail are shadowing the workings of that consciousness as It pours forth the same.

Most simply, expressed in human way, the cup is formed at any time that men merge their lives in one to do His will, for then is He in their midst. The Grail is a beautiful symbol of the nature of the divine consciousness.

The knights of the Grail who partake in the communion and go out to deeds of sacrifice, may stand for the purified life that seeks to imitate its Lord.

The temptation follows the uplifting and Parsifal in the garden of Klingsor, subject to the wiles of Kundry, represents the consciousness of the disciple fallen to earth and meeting the trials that beset him. It takes Parsifal seven years to accomplish.

Kundry has a dual part. Waking and in her right senses she is the truest servant of Amfortas. Sleeping and in power of Klingsor, she is the Magdalen of the Gospel, Satan of the Book of Job, the tempter. The dual function is made clear by an old picture of the Garden of Eden, which shows the serpent with *the face of the*

Father. The Will expresses itself in the outer world as the Tempting desire. Evolution proceeds by the repulsing of desire and Kundry is freed from her part as tempter when rejected by Parsifal. And before Parsifal enters the Temple a second time, Kundry is raised to her true place by baptism and the kiss of Parsifal.

Then it is that Parsifal enters the Temple as victor and carries healing to his Lord Amfortas and takes in his charge the holy Grail. Its ancient Lords, Amfortas and Titurel are released for fuller and deeper service by the new strength won by Parsifal, who is now the minister of a great new Light, and the custodian of Its Mysteries.

HELENA CLARKE

PARSIFAL AND THE MYSTERY OF LOVE

The traveller in Geneva generally walks to the point where the cold, mud-brown, glacier water of the Arve plunges into, and is swallowed up by, the fair stream of the 'blue, rushing, arrowy Rhone.'

Witnessing a performance of 'Parsifal,' one sees the same effect in the orchestral blendings and interpretation of the grand musical Ideas which pour themselves into our minds through the creative genius of Richard Wagner. 'Parsifal' is not only, as some think, Schopenhauer set to music, nor is it, as Nietzsche thought, a surrender to slave-morality (*i.e.* orthodox Christianity): it is a reconciliation of the gospels of pessimism and pity, in which 'Good Friday's Magic' swallows up Fate and Horror.

'The Ring of the Nibelungen,' clearly portrays the wonder and sorrow concerning the life and death which the Gothic soul inherits from its viking ancestors. That 'Weltochmerz' murmurs in the pre-Reformation German mystics, and is found in the strain of sadness running through Anglo-Saxon literature: it is rather vehemently asserted by the masterpieces of Goethe and Carlyle. Especially is it a feature of the Ancient Sagas which Wagner has helped to recreate for the modern mind. These great Myths Wagner interpreted and connected with the deep yearnings of modern faith. He clothed them with the garments rich and rare of polyphonic harmony: and he crowned them with the 'Höchsten Heiles Wunder' of Buddhist Pity and Christlike Love, the prelude of which is the theme of 'Lohengrin,' and the finale 'Parsifal.' At the shrine of the Graal East and West forever meet: in the redemption of Amfortas the cruel pessimism of the ancient Eddic creed is softened and transmuted by the advent of a Hero, guileless and innocent, pity-enlightened.

'The lovelessness of the world is its real sorrow.'

So the Graal Vessel appears in the first Act of 'Parsifal' as love without the Will-to-love: and the Holy Spear—in Klingsor's hands—becomes Intellect divorced from love: the Sanctuary is desolate and Humanity, its High-priest, suffers an agelong wound. And the Will? You may see it as Kundry, wishing to serve the Graal, compelled to obey the Dark Power. You may see it in Amfortas whose wailing cry reveals the idea of Schopenhauer that existence itself is the consequence of a false step and a guilty sensuality, an aberration, restitution from which is salvation. You may see it in Titurel, the dying custodian of an outworn régime, an Adam-before-the-Fall surviving in his own fallen offspring without knowing or feeling the need of redemption. You may see it in Gurnemanz, the honest but unforeseeing *laudator temporis acti*. You may see it in Parsifal himself, undeveloped youth destined to become painfully and slowly wise. Over all these characters the music plays in turn, and colours the soul-states therein represented: and over all broods the potent suggestion of a dark, blind, labouring Will tumbling aimlessly in the grey, void, lampless deep and dumbly awaiting redemption: while Nature, as Kundry, groans and travails in pain with all creation. Wotan—lawless power and loveless will—has sunk with his world, as all such systems must, in the Twilight of the Gods. But he sinks to make way for the return of Love, partly in Siegfried and Brunnhilde but still more in Isolde, who sings the pæan of endless love and its renunciation amid the ruins of all love's delights. She sounds the first note and 'Parsifal' is the full chord.

In the mystical journey to the Temple of Monsalvat, in which it is really the music, not the moving scenery, that leads the listener, Wagner seems to be reviewing his past life with its joys and sorrows. We hear the steps of a soul stumbling out of dark unconsciousness into the tragic sorrow of divine life and thought. Up and down rushes the music in painful dissonance, until the great bells reveal the nearness of a world beyond space and time, a Grand Lodge awaiting the entrance of a new candidate. It is necessary to add that, as in 'Everyman,' Parsifal (in Act i) is the audience themselves, conducted by all the leading orchestral themes to the threshold of that inner state where cosmic emotion replaces the phenomenal world, and where poetry and sound unite like two noble steeds to draw us for ever upwards and onwards to the Divine?

PARSIFAL AND COLOUR

Perhaps the dominant impressions made by the Opera on one who is neither a musician nor a psychic may be of interest to readers of the VAHAN.

The first thing that obtruded itself on the writer's notice was the absence from the music of the great blaze of sounds and colours that one is wont to associate with Wagner's music. Instead of vivid scarlets and glaring oranges, the effect seemed opalescent in character; the blues were all pale, the reds were in the lighter shades and over all there was the semi-transparency of the opal. Even in the stirring music of Klingsor and the blaring music of the intermezzo of the third act this was so. The gold was certainly there but it was gold of the purest and palest hue, so pale as to seem more like silver. The intermezzo distinctly brought to mind a shining light blue ground sprinkled with pale gold stars.

Another strong impression obtained was the wonderful intuition of the designer of the scenery. Especially was this the case as regards the garden scene which has been severely criticised by some writers for the papers. But the very reason for which they found fault with it, its garishness and crudeness made to the present writer its strong appeal. It seemed so exactly to express the world of emotion run riot; the luxuriant and lush vegetation, coupled with the dark and heavy castle with its mysterious arches and many shaped towers, the green garb of various shades worn by the maidens, and the undercurrent of misery that ran through the joy of their singing and the lure of their gestures; the amazement that all this wrought on Parsifal, seemed to be an exact expression of some of the attributes that one associates with the Astral Plane. And the forced nature of its appeal was further heightened by the curious lighting effects. One had the impression of a fine bright day, and yet there went with this, the consciousness of an absence of, or a darkened, sun. This is really an impression difficult to describe in words; all that can be said is that there was (to the writer at least) a sense of depression even in the strong yellow light which showed up every detail of the wonderful garden and castle. And in the distance, to accentuate still further this impression, were the snow-capped mountains blushing pink in the rays of the sun. They were far away in the distance, but there, one knew the sun was shining in the fulness of its glory, there the appeal was not so much to the senses as to something

higher. The light was not so vivid but it was more eloquent.

The same contrast was to be noticed in the third act. In the foreground all was smiling, pastoral and peaceful, but far away were the rugged mountains and bare precipices over which the aspirant for the Final Initiation has to pass—a symbol of the Path of Woe. And though the difficulties and dangers are passed the memory of the struggle remains in the heavy storm clouds by which the distant heights are surmounted and the black armour worn by the weary Pilgrim right up to the time of the Supreme Experience.

And here comes one of the most stirring incidents of the whole drama. Kundry, whose curse it was that made his quest so difficult, is the one who, his pilgrimage fulfilled, succours and refreshes Parsifal so that he is in a fit condition for the great moment. And then, becoming the Master, he realises that that, which has seemed his hindrance, has in reality been the very means by which he has been able to gain the experience and strength necessary to attain. And as the attaining of every great soul means the uplifting of the whole material world, so we see Kundry in one of the most appealing musical passages of the opera overcome by the knowledge that she has powers of good in her whose existence she had never suspected, and which are now only revealed to her by the arrival of Parsifal at the goal of his mission, and the consequent Compassion, Understanding and Love that become his for the benefit of all.

These are only some of the outstanding impressions that remain with the writer; the sum total is beyond his power to attempt to describe.

PHILIP F. PHILLIPS

AN INTERPRETATION OF PARSIFAL

This differs from the ordinary heroic drama, in that it takes a larger view of human evolution, showing the complete cycle, of forthgoing and return, rather than one step only of the way.

The three chief characters, Parsifal, Kundry and Amfortas, may be first thought of as Atma, Buddhi and Manas, the last two entangled in matter, the first alone still immaculate and pure, the "no number," as the Fool in the Tarot pack of cards, numbered 0 among the Arcana.

The Fall has taken place, Kundry first having forgotten her allegiance, and so become subject to the dark material forces, personified in Klingsor,

who stands also for the gross physical body, the animal man. Now Kundry is seen as the sensual and emotional nature, the astral reflection of Buddhi, and in this guise she seduces Amfortas. Hence Klingsor, the lower man, gets possession of the lance—the torch, or positive divine force of occultism—so separating it from the Grail, the negative force of the mystic; the separation of the sexes has taken place, and woman has become alternately man's temptress and his prey.

Amfortas is dealt the fatal wound rendering him impotent to serve as a channel for the divine grace. Then his father, Titurel, dies (or Higher Manas ceases to manifest on the lower planes), for want of the sustenance Amfortas should be providing for him, and now the latter feels himself quite cut off from the divine source of his being; the God is "crucified, dead and buried" in matter. At first Parsifal has watched the pitiful scene without comprehension; he seems wholly irresponsible, even cruel, not knowing good from evil, without attachment and without sympathy. He knows no Father, but his Mother's name is Herze-leide—it is the Heart-Sorrow of humanity that has brought him forth, and his pity is first evoked, though without consciousness of power to help, by the sight of the swan he has killed in random sport.

It remains for Kundry to fully awaken him; her kiss reveals to him the sufferings of the world and his own heroic task of redemption. His incorruptible purity recalls Kundry to her true allegiance—or raises the emotional nature from the Astral to the Buddhic level—and through Buddhi can Atma reach to Manas.

So the divine lance is regained, and Klingsor, the Animal Man, is annihilated, Atma being at length reflected on the physical plane in the pure body of the Virgin-youth. Still there are obstacles to encounter; Kundry in her lower aspect must yet spread snares about the path, that the regenerate will may grow strong to resist and triumph, but it is now merely a question of time.

To the Temple of Humanity, and its sorely stricken King-Priest, is restored the Lance of Power that had proved so destructive when alienated from its true purpose; Amfortas is healed of his "grievous wound"; the power of Kriyashakti is restored to the mind, and Man is once more whole and undivided, in the close of the world cycle.

So Parsifal points to the consummation of the Ages, the Kalki Avatar, the perfect triumph of the Divine Will in evolution, the Sabbath of the Lord that shall give all Nature rest.

HELEN VEALE

Practical Suggestions

One hears so much in these days about co-operation in work and in methods of work that I feel a few suggestions to those who are responsible for Lodges both in and out of London would be useful from one whose privilege it has been not only to be Secretary for one of the large London Lodges, but who has assisted in the office at Headquarters, and is therefore in a position to judge both sides.

The work at Headquarters increases daily, and until one has been behind the scenes and seen the machinery at work, one has no conception of the amount of labour each new member entails, or how much labour might be saved by the careful adherence to the following suggestions which each Lodge Secretary might easily adopt, and thereby not only help the work but save correspondence and expense.

1. Always send fee with new member's form, seeing that names are all written in full, name of Lodge and Secretary written at the back. (Constantly forms have to be returned through these details being omitted.)

2. Always notify *at once* change of address of a member, and everytime a VAHAN is returned notify Headquarters that for the present the Secretary has no address for that member. Also give notice of those who have gone away leaving no address, those who have transferred to other Lodges, those who have died, and those who have changed name (by marriage), etc. Much additional work and expense would have been saved if Secretaries kept Headquarters *au courant* in these matters, for when the whole Section is circularised from Headquarters (as it was lately) the numbers of returned letters would have been minimised.

3. Always send list of names in alphabetical order when sending subscriptions. With a register of over 2,000 it is very difficult to have these lists in any other form.

4. Always send VAHAN notices up to time. Many of these are constantly three or even four days late.

5. Always send Lodge report in good time so as to enable the statistics to be drawn up in time for Convention; also all names of delegates to convention, and also state if the Lodge will be represented at Convention.

6. Send list of names and addresses of members (annually and before Convention, with report) in alphabetical order.

7. Notify at once change of President, Secretary or Treasurer of a Lodge, and the out-

going Secretary should always well instruct the in-coming one, and thus save much correspondence with Headquarters; this also applies to Treasurer.

8. When sending cheques for subscriptions, do not incorporate therein, money that should go to Preparation, Building, or any other Fund; all these complicate matters and add to the work.

This, all from the point of view of Headquarters, and needless to say the Lodge Secretary's point of view would and could be only to help the work of the Section as much as possible.

SELENE OPPENHEIMER

A Dream

Ay, and when Prophecy her tale hath finished,
Knowledge hath withered from her trembling tongue,
Love shall survive and Love be undiminished,
Love be imperishable, Love be young.

It is many months ago now that a dream, of which the following is a recollection and perhaps an amplification, came to me; but oft-times I feel that its meaning only deepens with the fleeting moments, and to-day it occurs to me that perhaps even for others it may bear a lesson.

In the depths of a forest where the foot of man was seldom heard, surrounded by the silent life of nature such as is unknown to the sojourner in cities, dwelt a hermit in whose personality my own seemed merged. Beneath a dense canopy of trees, the light of the sun was silvered always to that restful shade beloved of forest lovers, yet shunned by the children of that broader light who need the great orb's fiercer glow.

In this quiet solitude, sheltered by the rude walls of a stone hut, the hermit lived, devoting his life to a search for the Real which, though constantly eluding his mental grasp, was ever and anon dimly sensed by a dawning intuition.

Through the ever-deepening mystery of physical existence, through the maze of conflicting facts which appeared to explain, yet only the more completely obliterated, the pulsing Life for which he searched, dimly did he sense from time to time the spirit of "That" which "makes the world go round."

"Facts," on which he had been taught in his youth to rely, became of the Unreal world to him, and retired daily deeper into the recesses of his mind, even as the dying leaves in winter fell beneath the undergrowth of his well loved forest and let in the clearer light of day.

Never did the mystery of the Incarnation appear

so real to him as now when the facts surrounding the birth of the little Christ-child became merely finger posts to point him to the ideal which those facts shadowed forth.

Little mattered it to him if the dogmas of the Virgin birth or Crucifixion were historically true, if the love which filled the heart of the Christ remained with His children.

And so into this human heart came the need for the bestowal of a great love. Greater souls than his might find their completion in the pouring out of their love on the nation, in building for the race, in fashioning for Eternity; but the necessity for a nearer touch of the Divine Truth dawned radiantly on his soul, and the self-spending Love of the greater for the lesser poured forth in ever growing volume on the budding spirit life around him. Soon the wild things of the forest began to realise this nearer approach of the Great Thing and to connect it with their companion-man. No longer affrighted by what to them was the majesty of his appearance amongst them they learned to watch for his coming, to follow in his way and to bring their injuries to him for his healing.

The birds would fly in and out through the door of his hut and at last some of the small creatures found a home within his walls.

This was specially so, however, with a nest of scorpions that found tenderness and warmth from the heart and hearth of one who was there learning the lesson of the All-Love, and gaining a practical knowledge of the brotherhood which links all that lives,—children of the one Father. Scuttling to and fro over the cold paved floor of his lonely cell they grew to know and love him well, grew to know and feel the love which filled his being and shone like the rosy rays of a glowing sun on all with whom he came in contact.

Gradually, very gradually, these conditions found answering echoes dimly vibrating through nature, which, so legend tells us, do not easily find expression in the love side of creation. Slowly these creatures awoke to a knowledge of the emotion which played over the soul of our hermit in cascades of Living Light as he pondered over his wee glimpse of the One Truth and they learned to know, to evolve a faculty making them cognisant of good and evil.

They learned to respond to the vibrations of love by clustering round his feet as he wrote hour after hour alone, and they learned to respond also to vibrations of hate, erecting their tails over their backs in the direction of any who might chance on their domain, and who might perchance have in his heart the inharmony of hate.

Thus frequently was our hermit warned of approaching danger and learned to rely as equally on the instincts of his pets as on his own judgment when dealing with un-expected strangers.

One day, sitting very quietly at work, absorbed completely in a problem which needed all his powers, a step was heard approaching through the winding glade which led by his door, and soon a knock given at the entrance was followed by a voice demanding admission. Instinctively the hermit's glance fell upon the scorpions at his feet to see how they were welcoming the stranger, when lo! though no change had occurred in their attitude when first the footstep had been heard outside they begun to rear their tails at him—their "love master."

Even as they did so, did our hermit realise in anguish the reason for their action, for engrossed as he had been in other thoughts he was now conscious that he had allowed some fleeting feeling of irritation to cross his mind at what bade fair to be an interruption to his train of thought.

Bitterly did he realise, in one blinding flash, how greatly did the little failures matter in the life of one who would follow the Christ, and with agony in his heart at so unexpected a warning, the dream faded, and I who now write, knowing beyond doubt that I had been taught a needed lesson, found myself back in my body, full of the will to overcome.

R. G.

[It is interesting to remember in connection with this dream and the very unusual idea of the scorpions in it, that in the great old Egyptian story of *The Sorrows of Isis* it is said that in her journeyings full of grief the Goddess was accompanied by seven scorpions who helped her by their sympathy, and that on one occasion when a rich lady shut the door in her face, refusing to welcome her into the house, a feeling of irritation passed over Isis in her weak and forlorn condition and thereupon two scorpions entered the house and stung with their little poison tails the lady's baby son. Isis full of compassion and remorse came back and tenderly and with the strong words of power brought back the little one to "life, health and strength."—ED.]

Scriabine

It is just a little over a year ago that the musical world was profoundly stirred by the production at Queen's Hall of Scriabine's "Prometheus," which he himself describes as "The Poem of fire." The work was so difficult of comprehension, so startlingly new in its conception and its treatment,

that Sir Henry Wood gave it a second hearing at the close of the programme, and many and various were the opinions of the critics. Now once more is musical London under a debt of gratitude to Sir Henry Wood, for not only has he again given us the work, he has also presented the composer. On March 15th, Queen's Hall was crowded to the doors to see and hear Scriabine himself. A storm of applause broke out as he stepped on to the platform and stood there quietly while the audience shouted and cheered. A little man, slight, with a nervous alertness, thick dark brown hair rather longer than that of the ordinary man, an eager upward tendency in the carriage of the head, and the eyes of a mystic—dark, veiled, inward-turned. His first number, a Concerto, was only notable in so far as that he wrote the beautiful melodic Andante when he was only fourteen years of age, thus fore-shadowing the powers he was later to develop. But when he seated himself at the piano to take part in his great work the expectation and interest in the hall was so intense that one felt oneself a component part of one great intellect rather than a separate unit in that crowd of individual men and women, one coherent mind and spirit, not many separated fragments.

Has our understanding or our knowledge grown since we heard this stupendous work last year? Or is it that our ear has become accustomed to the Futurist music—to that exposition in sound of the world of spirit rather than the world of form which was first shaped by Wagner, and has been carried further by Debussy, Strauss, Schönberg, Stravinsky and Scriabine? Whatever the reason, one can only say that hearing "Prometheus" last year one was left with a bewildered impression of something gigantic, stupendous, formless, incomprehensible. This year the intention of the composer was clear—the cosmic vision of the Logos, the formless Ideation out of which was born with mighty throes of birth the world of shape and form, the world of matter. Into the confusion of these warring elements of rude matter, soulless, ignorant, blindly striving and struggling, came the gift of Prometheus—the fire from heaven, the Divine spark of immortality, by which man knew himself to be in very truth not matter alone, but spirit encased in matter. Then comes the struggle between the higher and the lower natures, the latter dragging down, the former striving upward. And at last, after much striving, the triumph of the spirit. Verily is all this clearly portrayed in the music with its strange harmonies and discords, and its new six-tone scale. By some magic of genius the composer, seated there at the piano, quiet, inscrutable, with his

mystic eyes, made us feel and know the thought behind those marvellous sounds, so that the music became as it were the shadow, the reflection, and the composer's thought the reality. And when at last we have been carried up into the dazzling light of the world of pure spirit, when matter has dropped away, subdued, conquered—then, instead of the silence in which one would have rested, came thunders of applause bringing one back with a shock that hurt, to the consciousness of a concert hall and the familiar instruments of an orchestra.

How feeble are words! "Words are shadows of which the thought is the reality," and the shadow with its intangibility is never a true representation. At best it is vague and unlikelike. But we have this glorious knowledge: that now, at long last, we are rising out of the darkness of materialism and becoming alive to the things of the spirit.

Great as is this "Poem of Fire" there is in it a promise of better things to come. And we are told that Scriabine is even now at work on a composition which will far outstrip "Prometheus" in all respects. Those who are interested in Scriabine's work should read the fine article by A. S. Banks, entitled "Feuerzauber," which was published in the VAHAN in March, 1913.

M. BESANT-SCOTT

[It may interest our music-loving F.T.S. to note that in the first number of an excellent new magazine called *The New Weekly*, March 21st, there is a very good article on M. Scriabine. It is significant that the writer has mentioned the fact that M. Scriabine is a Theosophist, we cannot help rejoicing in the fact that some of the splendid young musicians are either members of the Theosophical Society or interested in its teachings. It augurs well for the music of the future.—ED.]

Reviews

A REPLY TO SOME RECENT CRITICISMS OF THE THEOSOPHICAL SOCIETY AND ITS PRESIDENT. By K. DOUGLAS-FOX, F.T.S. Price 2d. (by post 3d.). From the Press Secretary, *The Theosophical Society*, 19, Tavistock Square, London, W.C.

We are glad to be associated with Miss K. Douglas-Fox in the fine piece of work she has done for the Theosophical Society, even though it be in so small a degree as the writing of a notice calling the attention of readers of the VAHAN to its merits. We are not aware of the

degree to which Mons. Eugène Levy's *Brochure* has reached in respect of circulation in England; personally we do not find that it has been at all widely distributed among the country Lodges of the T.S.; but there is no doubt that many of the statements made in it (and especially such as are more directly levelled against the personal honour of the President) *have* been set abroad through various agencies, and have been the cause of an immense wave of righteous indignation, as well as of a few isolated cases of doubt and distrust amongst the Fellows of the Society. It may be stated at the outset of these few remarks that it was out of regard to the former rather than the latter of these two results that some such pamphlet as the one we are considering was deemed desirable; and the gratitude of the whole Society will go out to Miss Douglas-Fox for the calmly judicial spirit, so entirely free from anything of the nature of extravagant partisanship or unsupported assertion, in which she has carried out her task.

Point by point she has dealt with the errors and mis-statements of M. Levy's *Brochure*; and, after her opening remark to the effect that "many (of the statements) are of so personal a character that it is only natural to suppose the writer's object is in the main to discredit the President," she leaves him and his motives alone, and contents herself with attacking the subject-matter contained in his pamphlet. Point by point with steady persistency, Miss Douglas-Fox demolishes the fabric of the great and threatening pile M. Levy has raised on false foundations; and raises by its side a structure of no mean proportions, of which each brick and stone has been carefully selected from a stock that is open to the inspection of any who so wills. *Magna est veritas et prevalebit!* these words, quoted by Miss Douglas-Fox in another connection, should be the motto engraven over the portals of this second structure, of which the Keystone is, *not* personal prejudice, *not* distorted vision, born of criticism on the one hand or admiration on the other, but . . . just Truth.

We cannot "review" a pamphlet of the nature of the one under consideration; each section speaks for itself, clearly and with no uncertain voice; we will therefore conclude by noticing that dealing with the German Section as possibly the best of a very good piece of work; and by congratulating Miss Douglas-Fox upon the good Karma which has permitted her to wield the pen in so righteous a cause.

E. M. G.

MAN'S MIRACLE. By GERARD HARRY. (William Heinemann, London, 1914. Price 3s. 6d. net.)

Nothing which touches the welfare of humanity is unimportant to a Theosophist, therefore the story of Helen Keller and other blind and deaf mutes, the story of resurrection from a living tomb of darkness and desolation to conscious and intelligent life in this world, is an intensely absorbing one. It is at once a study of vital human interest and one of the many precursory signs of the dawning of a New Day. The subject is exceedingly well handled by Mr. Gerard Harry, who enters into the problem with enthusiasm and deep sympathy. Although not in accord with theosophical teachings, it is startling how near he sometimes stands to the borderland of our thought.

We have heard how the human body has in every part of it the potentiality of each separate sense, how once it was all hearing, instead of having two organs called ears for that function; we have been told that it is possible to see with the foot or the hand as well as with the eyes; now we learn of one who has the sense of touch so keenly that merely by the disturbance of aerial waves she knows when a bee has flown into the room, who by touching the hand of another is able to divine the thought crossing his mind, as well as his character and mode of life, one of those "who can see, speak, read and listen solely by the use of their hands." Along side of the discoveries of Dr. Kilner for perceiving the subtler matter of the human aura, this subtlety of tactile perception, and no less the psychic gift accompanying it, is full of significance, which Mr. Harry appreciates in such a paragraph as the following:

"Perhaps the mission assigned to these sons and daughters of the night, is that of bringing voluntarily or involuntarily, into evidence the threads which unite all the things of creation."

This sense is supplemented in the case of Helen Keller by an almost equally keen sense of smell. How enviable the delight described in her own words "of the exhalation of the foliage, warmed by the sun, and wafted by the wind, in a sea of perfumes which advances, and retires, and returns wave on wave, filling the world with an invisible sweetness."

The author appreciates to the full the scientific and the humanely sympathetic point of view, but seems to fall short on the psychic and ethical side of the question. He does not give full significance to the fact that Helen Keller possessed in her sleep all the faculties and senses of other human beings when awake, a fact amply explained in our

theosophical books; nor does he give due importance to the different stages of character-growth in Helen Keller, Laura Bridgman, Marie and Marthe Heurtin, and Alexis Decramer. These afford excellent examples of different ages of soul placed in similar circumstances and deprived of the usual misleading outward show of physical appearances. What a deal of light is thrown on this subject by the teaching of reincarnation and karma, and what a world of meaning such teaching would have for the poor victims to whom the revelation of death was so repulsive and so full of horror when they were first told of it. Their unblunted intuitions taught them that immortality was their birthright.

The author also points out that the idea of God did not come naturally and spontaneously to these people, but I would suggest that it was rather the orthodox presentment of God, the Dispenser of judgments, the Author of heaven and hell, that did not find response in their hearts. The writer remarks on the optimism of the blind and deaf mutes, and their sense of the joy of life; surely, if they can thus sense the presence of material beings in the air-waves, may they not as well sense God in the beauty and joy of existence, and more still, in love itself?

A noteworthy feature of this book is the rightful share of honour and gratitude which the writer of it accords to those truly unselfish labourers who strove so patiently and perseveringly to serve their afflicted brethren and thus rendered invaluable service to all mankind, and to whom the glory of the victory is largely due.

D. M. C.

PSYCHO-THERAPY, ITS DOCTRINE AND PRACTICE. By ELIZABETH SEVERN, Ph.D. (*William Rider & Son, London.*)

One of the signs of the present time of transition, when the existence and potency of powers other than the dense physical is beginning to be recognised, is that in all departments of human knowledge we are met by various systems of thought and practice which are an attempt to systematise and utilise the mass of super-physical facts to which men's eyes are now being opened.

It is natural that this tendency should be especially marked in the study of the human consciousness, which has its roots in the super-physical.

The result is that the field of psycho-therapeutics has been invaded by a very great number of would-be healers and teachers, from the strictly scientific worker, with generally a materialistic bias, to the crowd of healers with idealistic tendencies but with no science at all, and a somewhat pseudo-philosophy.

The would-be investigator along these lines is met, on the one hand, with this strong materialistic bias, and on the other, by a lack of scientific precision and balance. It is therefore refreshing to meet a writer like Dr. Severn, whose avowed intention is to unite a scientific precision and logic to a philosophic idealism, in an attempt to formulate a system of psycho-therapy. Dr. Severn postulates the subconscious as the chief field for her operations in mind cure. This "subconscious" she defines as that part of the mind which is submerged—as a state of consciousness without self-consciousness. She avoids the error made by Myers and others of confusing this subconscious with the spiritual, but includes therein much which, to the theosophist, would belong to the super-conscious.

That she believes in first discovering the causes of disease before treating it makes her part company with that group of healers who start to cure that which they deny exists.

She thinks that dominating ideas either above or sunk beneath the level of ordinary consciousness are at the root of much mental disturbance, and that these discharged through the nervous system as ideo-motor impulses produce hysteria, etc. It is thus seen that she accepts that which is called the dissociated complex, or in theosophic language the self-originated thought form. Worry, the loss of "conscious will," dissociation of groups of neurons, moral causes, due to lack of harmony between conviction and practice, unregulated psychism, are given as the chief causes for nervous disturbance and disease.

Particularly interesting is her account as to her investigation in "mental correspondences." Each organ of the body corresponds in a general way to some mental characteristic. Hence mental troubles express themselves in specific physical disturbance. A disturbance of the affectional nature produces heart trouble, irritability a diseased liver, a disorganised will, lung trouble, intellectual confusion, eye trouble, etc., etc.

In diagnosis Dr. Severn seems to be much helped by being naturally intuitive, and sufficiently clairvoyant to see the auras of her patients. She also employs the various methods of exploring the subconscious life, originated by Freud, and known as psycho-analysis. Such are the word reaction tests, analysis of the dream life, placing the patient in a condition of abstraction, etc.

In her treatment Dr. Severn's chief method seems to be to arouse the dormant wills of the patients to assist in their own recovery. She helps them to rearrange their minds, so to speak, trains

them in auto-suggestion, and combats the action of undesirable habits of thought by suggestion. Dissociations of consciousness, after being discovered, are built up again into the normal waking life.

Hypnotism she does not use as a rule, but appears willing to employ it in exceptional cases.

Direct "magnetic healing" through the hands, which she states "are very wonderful instruments for the transmission of forces other than those purely physical," she also employs.

She also recognises the potency of colour, sound and smell in producing definite therapeutic results.

The effects to be obtained from systematic and regular meditation in the production of mental and bodily health, are well known to her.

Dr. Severn insists upon the power of the Self to rule his own destiny and that none should be the puppet of "Fate" or "Karma," apparently not recognising that this same Karma is not an arbitrary antagonistic force, but an expression of the Divine Will, to accept which tends towards the "Union with God" which Dr. Severn states she believes to be the desire of every human heart.

The book ends with a series of interesting reports on cases of disease treated by Dr. Severn.

Enough has been said to shew that this book is well worth reading, by all those interested in psychotherapy not only by the general public but also by the medical profession.

C. M. H.

THE MELTING POT, a drama in four acts.
By ISRAEL ZANGWILL. (*William Heinemann*,
2s. 6d. net.)

This drama, which from the point of view of the Theosophist is wonderfully prophetic, depicts in truth a tragedy—the age-long tragedy of a whole race, and in so doing must of necessity make an exceedingly strong appeal to the members of that race—the Hebrew, as well as to those who can appreciate the lessons to be learned from Israel's Kurukshetra. But on readers of THE VAHAN, realising as they will do the inner significance of the playwright's conception, it will make a still stronger impression, and cause them to ask themselves whether this clever piece of work is merely the effort of a brilliant genius, or not rather written under the inspiration of one of those great ones who is helping to prepare the world for the great event for which so many of us are looking.

The action of the play takes place in New York, and covers a crisis in the life of a young Jew who had emigrated from Russia to America (which is the "Promised Land" of his dreams), when a

lad. His whole family had been slain in a more than usually severe pogrom in Kishnieff, his native town, and he himself had only escaped at the cost of a wound in his shoulder, which subsequently considerably interfered with the successful pursuit of his profession, that of teaching the violin. But David Quixano is more than a mere teacher; he is an artist, with all the mystic dreams and aspirations of the true artist, and he translates his hopes and yearnings into the melodies which he is ever composing. For though brought up in the household of his old grandmother and uncle, each in their way a type of the old-fashioned, orthodox Russian Jew, his dreams are all bound up in the future, rather than centred in the memories of the sad and glorious past of his people. His music finds its inspiration in what he sees as the rôle of America—to be the annealing crucible, "the great Melting-Pot where all the races of Europe are melting and reforming." He stands on Ellis Island and sees the big ships come in and thinks:—"here you stand in your fifty groups, with your fifty languages and histories, and your fifty blood hatreds and rivalries. But you won't be long like that, brothers, for these are the fires of God you've come to—these are the fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians, into the crucible with you all! God is making the American. . . . The real American has not yet arrived. He is only in the crucible, I tell you—he will be the fusion of all races, perhaps the coming superman."

Such is the keynote of the drama. How the idea is worked out and what are the circumstances which bring about the crisis in the young dreamer's life, would not be fair to tell here. Suffice it to say that the *dramatis personæ*, besides the three Jews, consist of an Irish servant girl; a Russian Baron of extremely anti-Semitic tendencies, a reactionary and a devoted servant of the Czar; his daughter, an ex-Nihilist, and refugee from her country; a German musician, and an American millionaire; so that it will be seen that the author has selected apt material with which to illustrate the application of his text. These characters are well drawn, and are all types that exist and whom we seem to know intimately. The play, which is a strong one, should most certainly be read, if not seen, by all those who believe that America is to be the birth-place of the sixth sub-race.

The drama closes on a very high note of prophecy and aspiration: "Ah, Vera, what is the glory of Rome and Jerusalem, where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come

to labour and look forward!" [*He raises his hands in benediction over the shining city.*] "Peace. peace to all ye unborn millions, fated to fill this giant continent—the God of our *children* give you Peace."

In an appendix are set out some very interesting figures, giving details of the number of immigrants to the States during the year ended June 30, 1913. The total number is nearly a million and a half, coming from forty different nationalities and races of all colours and creeds.

The appendix also contains some very vivid descriptions of a *pogrom* and its results, as well as a graphic summary of what immigrants do for the United States, written by Frederick J. Haskin and entitled *The Alien in the Melting Pot*. The volume contains, in addition, an afterword from the dramatist in which he answers some of the criticisms levelled against his play and in which he describes some of the conditions that tend to make the States the "Melting Pot" of the Globe, and what is the nature of the annealing process that is taking place therein. Altogether a book that is well worth the modest sum of half a crown!

P. F. P.

THE SECRET DOCTRINE IN ISRAEL. By A. E. WAITE. (W. Rider & Son, Ltd. 10s. 6d. net.)

As a historian writing of Qabalistic doctrines, Mr. Waite is unexcelled, the editor-in-chief of the Qabalistic literature of Europe. Although they who seek teaching from Qabalists instead of from musty archives and historical *data* are often infinitely more blessed by the result, nevertheless the historian is of great benefit to the world of students, for he collates, collects, arranges and classifies the result of his studies and offers an easy task to the student who follows him. This, of course, suits the Western mind with its ratiocinative faculties, and Mr. Waite is everywhere hailed as the Qabalistic writer *par excellence*.

As a presentation of the Zoharistic doctrines comparatively literally interpreted, there is perhaps no finer work than *The Secret Doctrine in Israel*, but for occult students who seek to know the inner meaning of the literal rendering of the the Zohar, it might be better to study the work on which Mr. Waite based this present work—*The Sepher Ha Zohar*, by Jean de Pauly. Mr. Waite himself does not seek to interpret the Qabalistic Doctrines, but only writes of them, telling us of Keys, of Qabalistic methods, details of which he has found in mediaeval Latin writings.

The Secret Doctrine in Israel serves a splendid

purpose, presenting to the world the noumenal side of Judaism, and may lead students to interest themselves in searching for those verities hidden in their own Scriptures. These verities have been neglected for a time because of the lost Word of Power which, if known, would cause the door of the Treasure House to open wide and shew forth the priceless Jewels within. That word is now sounding once more in the world for those whose spiritual ears are attuned to its melody.

L. A. BOSMAN

THE BIRD OF TIME. By SAROJINI NAIDU. With an Introduction by EDMUND GOSSE, (*Heinemann, London. Price 5s.*)

The exquisite grace and delicacy of these lyrics—*Songs of Life, Death, and the Spring*, as their sub-title describes them—will commend this book to all lovers of beautiful poetry, whilst the oriental wealth of emotion gives them a special interest for lovers of the East. Particularly charming perhaps are the songs of husband to wife, and wife to husband, showing the beauty of the Hindu ideal of marriage—an ideal different, and yet surely no less beautiful than the ideal of the West.

Mr. Edmund Gosse's preface lends a special note of interest to the collection, and his unstinted praise will be to many a guarantee of the beauty of the poems. We cannot do better than quote what he says of Mrs. Naidu: "her spirit, although it employs the English language as its vehicle, has no other tie with the West. It addresses itself to the exposition of emotions which are tropical and primitive, and in this respect, as I believe, if the poems of Sarojini Naidu be carefully and delicately studied, they will be found as luminous in lighting up the dark places of the East as any contribution of *savant* or historian. They have the astonishing advantage of approaching the task of interpretation from inside the magic circle, although armed with a technical skill that has been cultivated with devotion outside of it."

E. M. W.

MALLORY'S TRYST. By Mrs. PHILIP CHAMPION DE CRESPIGNY. (*Messrs. Boon & Co.*)

There is something fascinating about the word "tryst" in itself, and its use in the above title by this well-known writer should tempt us to explore her latest volume. We are ever grateful to those in the Clan Theosophical, when we find them consecrating their talents to the spread of the philosophy we love.

In the story of Evan Mallory and his friends

Mrs. de Crespigny has not only achieved a delightful study of character—or rather several such studies—but she has very skilfully introduced, in a fashion attractive to the general public, the ideas that are becoming more “in the air” as time goes on. In the witty and exceedingly clever conversations recorded one realises the author’s wide knowledge of the world and modern society in general.

Those who have the privilege of knowing Mrs. de Crespigny in her double rôle (for she is artist as well as author) will be forcibly reminded of her exquisite colour effects in pictures as they read the scenery descriptions in the book—a manifestation of the same faculty along a different line. We would like to follow the future career of that charming child Gillian, but he would be far-seeing indeed who could have foretold the dramatic climax with regard to the hidden jewels.

E. L.

From our Contemporaries

I., T.S. PUBLICATIONS

The Theosophist, March. Mrs. Besant’s short article entitled *Occultism* summarises very clearly some of the distinctive marks and methods of the Occultist and the Mystic, and closes with an impressive but inspiring warning to those ‘who cannot rest by the still waters but must seek to climb the heights.’ From her pen also comes a nice little paper, *Tobias and the Angel*, and her open letter on *The Presidential Election*. In the correspondence on this subject no F.T.S. should miss Mr. Kirby’s letter immediately following. In *The Theosophical Attitude* Mr. Leadbeater writes of the alternative theories of God open to man, and of the salutary effect of the true one. In *A Great Mystic and Worker*, Miss C. S. Bremner concludes her interesting review of the life and work of Florence Nightingale. *Education* (Prof. B. Sanjiva Rao, B.A., Cantab.) is another of the interesting series of short papers on this subject, and the author’s classification of the three main types or temperaments, and hints of how to deal with them, are of value to all who have the care of youth. Among other interesting articles are a lively parable, *The French Curve* (Fritz Kunz), the effect of which is somewhat marred by the didactic parentheses; *The Allopathic and Ayurvedic Systems of Medicine*, continued (H. Subba Rao); *Rshi Gargyayana’s*

Pranava-Vada (Sir S. Subramania Iyer); *The Garment of Womanhood*, continued (Miss Susan E. Gay); *The Problems of Life* (Jyotischandra Bhattacharya), etc.

The Adyar Bulletin, February. *A World Religion* is the concluding portion of the lecture delivered in Glasgow in 1911, in which Mrs. Besant outlined her belief as to the coming World-Religion, and the relation thereto of existing religions of the world. Other contributions are *The Sacrifice* (M. Powell); *Conservation* (M. R. St. John); etc.

The American Theosophist, March. In *Lemuria, the Cradle of Civilisation* (Fannie F. Young) are given some interesting results of recent scientific research which go to corroborate the information regarding this lost continent given by Madame Blavatsky in *The Secret Doctrine*. Mr. Irving S. Cooper writes on the well-worn subject of Mona Lisa’s smile, and there are besides articles on *The Value of Restraint* (Sarah K. Lang); *Fundamental Principles of Plant-breeding* (Luther Burbank); etc.

The Path, March. In *Politics and the Soul* (W. Loftus Hare) a brief but clear outline is given of various attempts which have been made in ancient and mediæval times to establish polities under the rule of communism of property. The number contains also *The Fluid in Animal Life*, the continuation of *Life and Matter* (Luis Rubio Amoedo); *Commentary on the Bhagavad-Gita* (R. V. Khedkar, M.D., F.R.C.S.); *Super-humanity: IX., Regeneration* (Isabelle de Steiger) deals with the Mission of Jesus of Nazareth.

Theosophy in Australasia, February, contains articles on *Francis Bacon and the Rosicrucians* (Frank Bennett); *Elementary Theosophy* (T. H. Martyn); etc.

Theosophy in Scotland, March, prints *Forgiveness of Sins* (George Macdonald); a summary of the Gifford Lectures (J. D. Crawford, M.A.); *Notes on the Upanishads* (E. A. King); *The Bay of Mysteries* (I. L. Brunton), etc.

II. OTHER PERIODICALS.

The Commonweal is the finest Imperialist paper in existence, and includes within its sweep the interests of citizens of every quarter of the globe. It is impossible to pick and choose where all should be read.

The Herald of the Star, March, has as frontispiece a colour reproduction of Mr. Tagore’s beautiful water-colour drawing of *The Lord Gautama Buddha as Mendicant*. In the *Star-light*, by the Editor, lays the foundations of the

Order of the Star in the East as wide as humanity itself. Among articles too numerous to mention we may specially cite *Ideals of the Future, III.—The Ideal of Individualism* (Mrs. Besant); *The Modern Ceremonial Revival* (J. I. Wedgwood); *The Fellowship of the Holy Ones* (by a Christian Member of the Order); *Hygiene of Child Life and Education, Part II.* (L. Haden Guest); *The Greatest Game in the World for Children* (Mary E. Rocke); *Ideal Communities* (W. S. Sanders); etc.

Modern Astrology, March. In *The Editor's Observatory* there are interesting notes on cyclic periods, and on the prophecies of the astrologer-monk, Trithemius, who amongst other things "anticipates the aviation of the present cycle," and predicted that "Occultism will be taught in the Universities, astronomers will become astrologers" in this age. There is an important article on *The Great Conjunction of Jupiter and Uranus in Aquarius*, now just past; and it is a matter of very immediate interest, remembering that Taurus is the ruling sign of Ireland, to read that "A Parliament will therefore meet in Ireland, if there is any truth in this sign rulership." *With Us or Against Us* gives the case for *Modern Astrology* against THE VAHAN, and *The Question Department* deals as usual with many points of interest.

The Occult Review, March, contains interesting and friendly reminiscences of Madame Blavatsky, by Scrutator; *A Theory of Colours* (Marjorie Hamilton), treating of the colours of names; *Some Practical Experiences in Psycho-Therapy* (W. J. Colville); *The Strange History of Twins* (R. Lowris Pearson) which will make astrologers yearn for the nativities of the twins mentioned; etc.

LIBRARIAN

Reports and Notices

PROPAGANDA IN THE NORTH

Meetings were held during February, varying from one to seven in each place, at Darlington, Middlesborough, Newcastle, Sunderland, Redcar, Easingwold and Stoke-on-Trent. Wonderful Durham was touched only in passing; seeds already scattered there are yet doing work beneath the surface.

Easingwold, a Yorkshire village, is a unique theosophical centre—not yet an official 'centre.' There are five members of the Society, all men and all keen. The forming of this stronghold was

directly due to the late Dr. Crow, organist of Ripon Cathedral, and now his son, Mr. Crow of Middlesborough, carries on the inspiration by regular visits.

Darlington, a city of Friends, offers a good field, and our two members Miss Wheeler and Miss Purcell have gathered a circle of keen enquirers.

In some of the towns, I was interested in meeting several people who had started the study of Theosophy over "twenty-five years ago." Some of them had gone through a few of the well-known theosophical "vicissitudes," had joined other groups of students, but were now being drawn 'home' again.

Redcar is a little centre that I think Col. Olcott visited many years ago. It is interesting to trace how certain geographical centres have been definitely put into touch with occult traditions.

Stoke-on-Trent, attached to the Midlands Federation, was visited by courtesy of the Northern Federation. Dr. Myra Mackenzie and Miss Hensley are the active workers here, and they feel the psychological moment has arrived for a big step forward. Wandering lecturers may note this call from the Potteries.

Middlesborough to me means Mr. Crow, I rarely have seen such a many-sided man. No wonder Middlesborough and the neighbouring centres go so well. Still, help is sorely needed. Workers are wanted, so that Mr. Crow can attack new fields.

Sunderland hopefully looks for a visit from Mrs. Besant this time. So do we all!

SIDNEY RANSOM

PROPAGANDA IN THE WEST

From Scotland work began anew in Kent. Four days were spent in Chatham, untouched till then by Theosophical lectures; four days of very quick evolution in its Theosophical history, for at the end of them a Lodge was formed. Three lectures were held, the first being sparsely attended. The second showed increased interest, so Miss Edwards, the Kent secretary, and I boldly invited the whole audience to tea with us the next day. Many came and two joined the Society. At the third meeting others joined, and a Chatham Lodge, with Staff-Surgeon Muir as President, was formed on the spot. Let us hope this result is added evidence of the tremendous pace the movement travels with in these times!

Canterbury, Dover and Southborough were next visited, and then a short stay was made in

Folkestone. There is nothing of special note to chronicle of these places beyond the fact of the ever-lively interest shown in each centre. At Folkestone an amusing episode occurred. A cultured debating society discussed the question whether our present prison system was adapted to modern requirements.

Captain St. John was to speak for reform, and a member of the Anti-Socialist Society upon the other point of view. I was also to support Captain St. John. The opposer never came, and so the two speaking for reform who were both of them members of the Theosophical Society had it all their own way. Able opposers rose in the ranks of the audience, but the F.T.S. won the day when the vote was taken.

I am now in Newport, the work being centred in South Wales. The Newport Lodge is a youthful Lodge, theosophically, and from the fact that many of its members are on the bright side of middle age. This is surely a cheerful fact to note. With all honour to the venerable in our ranks, there is something particularly beautiful about the entrance of young men and maidens therein. The Lodge rejoices in a charming room, an artist's studio in a backyard. It will shortly be abandoned however, as charming though it is when one is there, the getting there is too weird and wonderful for the uninitiated public.

C. CODD

THE SOUTHERN FEDERATION

The Spring Conference will be held in Cheltenham, on Saturday and Sunday, May 9th and 10th, when it is hoped Mrs. Besant will preside. All local information may be obtained from the Secretary, Cheltenham Lodge, T.S., 6, Promenade, Cheltenham. Programmes of the proceedings will be issued in good time, and sent to all Lodges and Centres in the S. Federation for distribution to members.

K. DOUGLAS FOX

Hon. Secretary, S. Federation.

THE NORTHERN FEDERATION

The Northern Federation will hold its Conference in Sheffield either on the first week-end in May or on May 16-17, when it is hoped the President may be able to be present.

J. PATTINSON

Hon. Secretary, Northern Federation.

THE LONDON FEDERATION

The Spring Conference of the London Federation will be held on May 9 and 10. The full programme will go out with the May VAHAN.

The presence of delegates from the other Federations will be heartily welcomed. It may be well to remind distant members who propose coming to London for these meetings that by coming a day earlier they will be able to attend the White Lotus Meeting on Friday, May 8.

A. P. MADDOCKS

Hon. Secretary, London Federation.

T.S. ORDER OF SERVICE

The Humane Research League.—The usual meetings will be held on Tuesdays, at 5 p.m., at Headquarters, with the exception of Easter Tuesday, the 14th April. The meeting on the 28th April will be conducted by Mr. H. Baillie Weaver, the Chairman of the League.

E. SAWERS

Hon. Secretary.

A FEDERATION GROUP MEETING

Lodges and Centres of the South-West group of the London Federation held a combined meeting on Saturday, March 14, being entertained by the West London Lodge, at 80, Redcliffe Square, Earl's Court, S.W. In the afternoon the programme consisted of music, and a most inspiring address from the President of the Federation, Mrs. Betts, who together with Mr. Maddocks, Secretary of the Federation, had braved the elements in order to make the first meeting of the Group a successful one. After an interval for refreshments, Mr. Sinnett gave a most interesting lecture on *The Prospects of the Century*. The room was full and those present enjoyed to the utmost listening to the remarkable predictions for the current century.

Special thanks are due to Mr. Sinnett for his lecture, also to Dr. Bayly for contributing largely to the entertainment by his beautiful violin-playing, to Miss Bertha Oppenheimer, who kindly gave her services as accompanist, and also to Miss Edmonds, Honorary Librarian of the West London Lodge, for procuring the loan of extra rooms for the meeting.

KATHLEEN VEALE

Hon. Sec. of S.W. Group of London Federation.

EXTRACTS FROM "THE SECRET DOCTRINE"
AND "STUDENTS' NOTES."

Owing to an unforeseen and very unfortunate series of events the mailing list, correspondence, and all important papers relating to the business routine of this undertaking have been misplaced, nor is there any certainty when they will be recovered.

The same circumstances have largely caused the delay since the issue of the last set of the *Extracts* and have likewise prevented the promised publication of *Students' Notes*.

We have, however, taken measures to prevent any recurrence of these difficulties and propose, in future, to publish a set of the *Extracts* regularly every month together with a number of *Students' Notes*. To all concerned we offer our sincere apologies.

We are still in possession of a duplicate mailing list, but this has not been added to since last autumn and is thus incomplete. We should be much obliged, therefore, if subscribers would communicate with us, giving their names and addresses, and the number of copies of the *Extracts* ordered by them, also stating how much they owe us or what sum stands to their credit as the case may be.

We have for some time past been trying to arrange to have the *Extracts* and *Students' Notes* printed instead of reduplicated in type, but have not been successful. We have now about 100 subscribers to the *Extracts on the Root-Races* (series B); in order to print them without capital we should require a guaranteed net circulation of at least 350. This figure may be reached in time if the enterprise continues to receive support. Meanwhile if every subscriber to the *Extracts* will take in *Students' Notes* as well (3d. monthly), we shall be able to continue the publication of both without financial loss. As, however, we have no capital in reserve we cannot re-issue back numbers until a number of copies sufficient to cover the cost of their reproduction has been ordered in advance. (An unsuccessful attempt has been made to get over this difficulty.)

We are completely sold out of all sets hitherto issued. We are willing and anxious to enlist new subscribers, but wish to make it clear that each must begin with the first number of *Students' Notes* and the first set of *Extracts* to be published *after his order is booked*, and wait (possibly months) for the re-publication of such sets and numbers as have been issued prior to the receipt of

his order, unless there happen to be any copies remaining in stock.

The number of subscribers to the "Space and Time" series of *Extracts* is at present sixty-eight; we cannot continue their publication until about thirty-two new subscribers to them have been entered, and before the back numbers of this series can be re-issued 100 copies must have been ordered in advance.

FRANK S. SNELL

6, Endsleigh Street, London, W.C.

(Please note change of address.)

BROTHERHOOD OF ARTS

On March 5th Mrs. Mann lectured on "The Brotherhood of Arts: its Purpose as a Theosophic Movement," to the Annie Besant Lodge, Birmingham. As a result several members signified their intention of forming a B.A. centre in Birmingham. On the 11th Mrs. Mann gave a public lecture in Glasgow under the auspices of the Glasgow Lodge, on "Theosophy and the Music of the Future." There was a good attendance and Mr. Henri Verbruggen, the conductor of the Glasgow Choral Union, and leader of the Scottish Orchestra, spoke enthusiastically from the chair on Theosophy in relation to the arts. At the close of the lecture most of the audience stayed for a second address by the lecturer on the Brotherhood of Arts, at the end of which Mr. Verbruggen signified his intention of joining. Mr. James Allan moved a resolution that a centre be formed in Glasgow, which was carried unanimously. Forty-one names of intending members have been received to date of going to press; a little under 50 per cent. of these are not members of the T.S. Among them is the Rector of one of the leading girls' schools in Glasgow. Two meetings were held in Edinburgh on the 12th and 13th. Of the Public Lecture-Recital "Theosophy and the Music of the Future" on the 12th *The Scotsman* writes: "The lecturer held the keenest attention of her audience for nearly two hours, treating her subject with fine lucidity of exposition, a masterly grasp, and a wealth of beautiful and striking vocal and instrumental illustrations, which, combined, set the function on a high educational level."

Mrs. Kennedy-Fraser, well known in the musical world for her settings and singing of songs of the Hebrides, presided at this lecture. She is not a member of the T.S. It is hoped that before long a centre of the Brotherhood of Arts will be working also in Edinburgh.

D. C. LYON

REPORT OF THE PEOPLE'S FREE THEATRE

The People's Free Theatre is now running its fifth season, with a production of "The Trojan Women," by Euripides (Gil. Murray trans.). The play is meeting with great applause in all the poor parts of London. Each hall which we have visited, has been full to overflowing, and we have each time felt that our audiences were with us through all the grim situations of the piece, which lead to the culminating tragedy of the destruction of Troy. We find, on the whole, that Greek tragedy appeals more to the class of audience we have to deal with, than, for instance, a play such as "Everyman," which we produced last year. They are inclined sometimes to hysterical laughter, sometimes to weeping—but the attention is close and undivided—and the long speeches are nearly always applauded. We have received a good deal of notice in the press this year, and have even had our portraits in the *Daily Sketch*, and we feel encouraged to continue our efforts, until the movement becomes a national one, and is taken out of our hands.

D. C. LYON

(Hon. Sec., *People's Free Theatre*).

THE TROJAN WOMEN

Surely no one could witness the performance of "The Trojan Women" on March 13th, without realising afresh the immense power of the drama to enlarge the individual consciousness and bring it into contact for the time being with a larger life than its own. In this case, a terrible power, for the sorrows depicted are universal and well nigh unbearable within scope and intensity. We touch here no less a thing than the world-old sorrow of all womanhood struggling in the grip of war, destruction and lust, though individualised and focussed for the time being upon that forlorn little group of Trojan captives.

Tragic and terrible indeed the play is, but surely all of us who witnessed the fine and impressive rendering of it by the People's Free Theatre Company, and above all the magnificent Hecuba of Miss Jeanette Sherwin must feel deeply grateful to Mrs. Bax, and those who supported her so ably, for their performance; and those of us who also belong to the Brotherhood of Arts must greatly value the strength which the People's Free Theatre Company brings to the Brotherhood, as one of its incorporated activities.

M. W.

ORDER OF THE STAR IN THE EAST

Lady Emily Lutyens will resume the weekly meetings, for members of the Order only, on Thursday, April 23, and following Thursdays, at 6.45 p.m., in the new Committee Room, 19, Tavistock Square, W.C.

THE ROUND TABLE

A Lecture to Young People on *Parsifal* (with musical illustrations), will be given by Mrs. Chalk, F.R.S., to the members of the Round Table, on Sunday, April 5, at 3.30 p.m., in the Temporary Hall, 19, Tavistock Square.

Any F.T.S. who care to attend will be cordially welcome. Admission free. Collection for the "Fresh Air Fund" for Poor Children.

THE SHAPIRO ORCHESTRA

Once more we wish to draw attention to the Shapiro Symphony Orchestra, which has done and is doing such splendid work in giving opportunities for performance to professional women players. The orchestra will give its fifth concert at 3 o'clock on Saturday, April 4, at Queen's Hall.

Tickets may be obtained from the Secretary, Miss Muriel Besant, 11, Warwick Crescent, W., or from the Librarian at Headquarters.

May Good Works Prosper

For the last two years Miss Butterson has been carrying on in one of the upper rooms at headquarters a department for the sale of Theosophical literature. Last year her sales exceeded £250, and comparatively recently she opened on the ground floor of the house immediately opposite the entrance to headquarters, a shop which is now a definite branch of the Theosophical Publishing Society. Members from other countries, those up in town for the day and Londoners who have time to come to headquarters only, will now find a large assortment of Theosophic literature always ready for them. Lodges can now obtain through this Branch office Library boxes containing thirty-six books for 10s. a year, and books 'on sale or return' which the T.P.S. has for so many years refused to supply. Miss Butterson and her little band of helpers deserve our thanks and our congratulations—thanks for giving their time from 2-7 each afternoon and congratulations for having increased the efficiency of this department from a 13 by 6 attic to two large ground floor rooms at 1, Upper Woburn Place.

Correspondence

To the Editor of THE VAHAN.

It is still fresh in our memory that when a difference of opinion arose a year or two ago within the Astrological Society as to whether any connection could be permitted between Astrology and Theosophy, that Mr. Alan Leo fought a stout battle for Theosophy within the ranks of the Society of which he was, and still is, the President. He stated clearly his conviction that the two, being both aspects of the one Divine Wisdom, were inseparable, and that if the policy of the Society were to be one of exclusion towards Theosophy he must resign his office and bid them a reluctant farewell.

Now that we find him in turn entering the lists of the Theosophical Society as champion of Astrology it behoves us to consider whether or not the General attitude of Theosophists towards Astrology is, as he says, one of intolerance or superiority, for assuredly it is a matter of grave reproach to us if, after breaking a lance as a Theosophist among Astrologers to uphold the common divine origin of the two, we will not receive him on an equality when he comes to us as an Astrologer among Theosophists.

I do not propose to go into any controversial details in this matter, for as Mr. Leo says in his letter to the VAHAN for January—"My object in writing is to win the tolerance of Theosophists towards the work that is now being done. by *Theosophical Astrologers*"; but when I look at the broader question of the attitude towards Astrology of the average Theosophist—if there is such a kind of Theosophist—I am constrained to admit that Mr. Leo has some grounds of complaint against us. Many of us, who are dabblers rather than students—for the charge does not apply to real students—own to a sincere reverence for Astrology, and yet I think on the whole we are more ready to dissociate ourselves from the lower and degraded forms of the science than to associate ourselves with the higher. Of the slight knowledge we have of it, often more dangerous than complete ignorance (perhaps here is the reason that Mr. Leo has suffered more, as he tells us, from Theosophists than from those who know nothing whatever of Theosophy) if this slight knowledge were greater, if it were a matter with us of knowing rather than feeling its truth and splendour we should, I believe, much more confidently hitch our wagons to Astrology pure and simple, and not think it so necessary always

to begin by disowning the lower form. Our very limited knowledge of the exalted side of the science allows the degraded to loom much too large in our mind, and we can only correct our distorted sense and in any degree help forward the cause of the higher by realising more clearly that only the sweet and mighty science is to be called Astrology, and not the dingy travesty.

On the contents-page of *Modern Astrology* it is written—"The Object of this magazine is thoroughly to purify and re-establish the ancient science of Astrology." Let us, then, who from afar do homage to the ancient science but have neither the ability nor the opportunity to work effectively for this consummation, give all the aid that it is in our power to give to men who, like Mr. Leo and Mr. Barley, have vowed themselves to the work of restoration.

EDGAR W. DAVIES

The Editor, THE VAHAN

MADAM,—I think my old friend Mr. Barley has overlooked one point which is worth mentioning. For many years now the Theosophical Publishing Society has included in its catalogue a special section of Astrological works, and has given *Modern Astrology* a place with other Theosophical Journals. In this way Astrological works have been brought before the notice of thousands of readers.

Yours faithfully,
HERBERT WHYTE

LODGE MEMBERSHIP IN LONDON

DEAR MADAM,—May I be allowed a little space in the VAHAN to put before London F.T.S. certain points in connection with our Lodge membership which may not have occurred to some of them? There are at present in London twelve Lodges, five of which meet at Headquarters, the other seven being situated in outlying districts. The total membership of these Lodges is, roughly about 700, of which over 400 is accounted for by two of the Lodges which meet at Headquarters. The seven suburban Lodges, one of which has 43 members, number amongst them only about 160 members.

As regards attendance it is difficult to give exact figures, but I think I am well within the mark in putting the average attendance at the bigger Lodges which meet at Headquarters at about 60, the meetings being open to all F.T.S. as well as to visitors. I do not know much of the conditions in some of the outlying Lodges, but I believe that more than one of them has a weekly public meeting

in addition to the Lodge meeting, and in one of these Lodges, with whose working I am acquainted, two meetings a week have been held during the winter sessions with an "average weekly attendance of from 60 to 80 people.

I have been obliged to trouble you with some figures in order to give point to the questions I am bringing forward, and what I have said is in no sense intended to be derogatory to the work of the larger Lodges, to one of which I have the honour to belong, in addition to my membership in an outlying Lodge. The matter of Lodge attendance is I know engaging the attention of the bigger Lodges at present. The points I want to urge are that in many cases Fellows, instead of supporting the Lodge in their own district belong nominally to a Lodge which meets at Headquarters, and that a large proportion of such members do not regularly attend any Lodge meeting or help in Lodge work.

The burden of supporting the Lodges in outlying districts rests therefore on a very few, with the immediate result that they nearly always experience financial difficulties, and in order to cut down expenses have to abandon useful work. If I may once more refer to the suburban Lodge of which I spoke, as an example, it finds itself at the end of each financial year with a rather large deficit, and this in spite of the fact that collections are taken at every meeting, and that an additional levy on members of the Lodge was most generously responded to.

My purpose in writing is not to beg for any Lodge, but because it seems useful to bring the whole subject before the notice of fellows; and as I hope to evoke discussion I will formulate my points in some questions.

(1) Is it worth while having Lodges in different parts of London? or is it better to concentrate on a few Lodges meeting at Headquarters?

(2) Is the unit of a Lodge still the best vehicle for work within the Society? and if so

(a) What cure is there for the present condition in which comparatively few of the older members of Lodges attend the meetings?

(b) Is the end and aim of a Lodge fulfilled when one lecture or one study class has been held during the week?

I only want to put forward now one consideration by way of reply to these questions, since if the matter arouses discussion I may perhaps be allowed to add something later. In a letter from a Master quoted by Mrs. Besant in her *Order of Service* pamphlet these words occur: "Theosophy must be made practical Let every

Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the area of *every branch of your Society*,* will be found visibly diminished." In Mr. Leadbeater's valuable article *The Inner Side of a Lodge Meeting*, further light is thrown on the nature of what a Lodge ought to be, viz., a centre from which streams of helpful thought and force pour out to bless the district in which the Lodge is situated. Might it not be possible for more of our Lodges and Centres to become such potent forces for helping those about them if some, who have gained the inspiration which can undoubtedly be gained at the Headquarters of our Society, would turn their thoughts and energies to the theosophical Centre in their own district, and even perhaps at some personal loss of interest to themselves for the time being, devote themselves to strengthening and helping that, so that it may become a powerful leaven in that part of London? In this way gradually all over London might be spread a web of theosophic thought, and at last in every district a channel should exist through which the forces of the Great Ones could be poured out.

ETHEL M. WHYTE

To the Editor of THE VAHAN

DEAR MADAM,—It is with some feeling of diffidence that I attempt for the first time to ask your permission to express a few thoughts in the VAHAN, and it is only because I think that the time is near at hand when, not only the Federations of Lodges, but the Annual Convention, will be obliged to consider this subject of Theosophy, Propaganda and Lodge work, more fully and practically than it hitherto has done. When at the last S. Federation Meeting held at Southampton about three years ago, I suggested that the Lodges should engage in propaganda work more actively than had been the case up till then, it was not because I had any idea in my mind that it is the Object and purpose of the Theosophical Society to enter upon a proselytising mission and make converts, and periodically to count the number of the captured and the heads of the slain or in any other way to estimate the value of the Theosophical movement and propaganda by the size of its battalions. Nevertheless who doubts the power and influence of even mere numbers? They have their value in the proper place if used discreetly. My idea is that we have been entrusted with a portion of a glorious heritage—the knowledge of some of the Great Truths of Life and Being—

* Italics mine.—E. M. W.

not for ourselves alone, but to assist us to help every child of man to whom we can really be of service, light bearers to the world. Consequently, it is our bounden duty to do this work, not in one way only, but in every way that our energy and capacity will allow. There is a vast difference between spreading this light abroad, and proclaiming the message on the one hand, and making converts, "compelling them to come in" as some sectarians say. I regretfully have to admit that past proselytising habits cause many to engage in the old methods. And there is much truth in what Mr. Outhwaite says upon this point, and a very real danger that we may become so absorbed in our public propaganda work that we forget the existence even of the objects and purposes of a Lodge; yes, of the Lodge itself. I know that in some places Lodge meetings have been suspended for the greater part of a year for several years past, because of the absorbing interest in public propaganda meetings.

I am however very hopeful that a healthy reaction is setting in which will place each kind of activity in its rightful place. Our President, who will soon be amongst us, is not only our greatest propagandist but also our wisest master builder and she will, I am quite sure, direct our course wisely and well.

Yours sincerely,
CHAS. A. NICKOLLS

THE NEW RACE

Readers of M. St. John's note on p. 162 of the March VAHAN may find interesting the following quotation from p. 262 of the *Strand Magazine* for March, 1906—all the more interesting perhaps from the fact that it was published some time before Mrs. Besant had drawn our attention to the new type which observant people had noticed emerging in America.

The writer is discussing a "composite photograph" of some fifteen or twenty girls, forming one class in the Girls' Classical School, Indianapolis (capital of Indiana, the central State of the U.S.A. and the one having the largest percentage of native population). Taking this composite photo as in some degree representative of the American girl, he remarks: ". . . she looks delicately built and sensitively organised; but there are bones under the roundness of her flesh, and there is a vitality about her in which in no way suggests that deterioration of physique which the European student of American life likes to deplore. Her expression—spiritual, almost mystical—presupposes

a character more elevated and interesting than any mere problem 'partly of racial modification and partly of social conditions of a commercial age.'"

The last sentence strikes me as valuable in this connection.

A. H. B.

To the Editor of VAHAN

MADAM,—I wish to draw the attention of all Theosophists to a League which has lately been formed by Sir Max Waechter, D.L., J.P., *i.e.*, the European Unity League, the main object of which is the Federation of Europe and the utilisation of the colossal sums now spent in excessive armaments to Social Reforms.

I believe Mr. Leadbeater, in a survey of the future, has written that in this century will arise one who will bring about the Federation of Europe and therefore this League should be of special interest to all Theosophists.

Briefly, it is pointed out that no very great Social Reforms can be brought about while the leading Powers of Europe are under the crushing financial burden imposed for the upkeep of the excessive armaments now existing, and to be greatly increased in the future. £1,000,000,000 every year and 5,000,000 of the strongest and able-bodied men are permanently withdrawn from economic production, to keep the peace of Europe, and could the Federation of the six great Powers be brought about the necessity for this excessive loss would be done away with and tremendous strides could be made in education, the improvement of the social life, wiping out of poverty and slums, etc., etc.

No doubt all Theosophists are in favour of the objects of this League, and if this is so, I think it should be the duty of all who see this letter to register their names in the Society's books, for which there is no financial obligation. The address of the League is 39, St. James' Street, Piccadilly, W.

There are some who will see a far greater influence behind this movement than that of the Founder.

Yours faithfully,
H. ROBERTS

Donations

GENERAL FUND

The following donations, received to March 20, are gratefully acknowledged. K. E. W., £10; J. M., 5s.; C. B. W., £1 2s.; C. C., £1 2s.; Anon., £5; G. G., £1; M. C. C., £1; M. A. B., £1 2s. 6d.; A. W., 1s. Total, £20 12s. 6d.

PREPARATION FUND.

The following sums, received to March 20, are gratefully acknowledged. N. Federation, £5; Lodges and Centres: Croydon, £1 1s.; Blavatsky, £1 9s. 9d.; H.P.B., £3 12s. 6d.; N. London, 9s. 3d.; Portsmouth, 16s.; Southampton, £1 7s. 10d.; Stockport, £2; Unattached and Anonymous, 10s. Total, £16 6s. 4d.

PHILIP F. PHILIPS

Hon. Treasurer, Preparation Fund, for the Propaganda Committee.

Closing of Headquarters

In view of Easter-day falling this year on April 12th, the Headquarters will be closed from Friday the 10th to Wednesday the 15th, inclusive. The Enquirers' Room, however, will be open as usual (11 a.m.—5 p.m.) on the Tuesday and Wednesday in Easter week.

Lectures and Classes at Headquarters

(Will Fellows kindly remember that details should be sent in every month concerning the activities they require inserted—a post-card is sufficient.)

Public lectures in the Lecture Hall are indicated by heavy type.)

APRIL.

SUNDAY, 3.30: Round Table and Golden Chain. 5th, *Parsifal*, Mrs. Chalk (all F.T.S. welcome); 12th, no meeting; 19th, Dr. Smith; 26th, G. H. Whyte.

7: Public Lectures. 5th, *The Commonsense of Reincarnation*, F. S. Snell; 12th, no lecture; 19th, *The Path to Divinity—by Way of Service*, R. Gauntlett; 26th, *The Path to Divinity—by Way of Science: Sound and Colour* (illustrated by coloured diagrams), E. L. Gardner.

MONDAY, 7.30: Informal meetings for enquirers and new Fellows only.

8: *The Secret Doctrine* study. 13th, no meeting.

TUESDAY, 5: (19A) Humane Research League. Meditation and reading.

5.30: (Lecture Hall) London Lodge.

6: Propaganda Meditation League.

6: (19A) League to Help the Woman's

Movement. 14th, 28th, chairman, H. Baillie-Weaver.

8: London Lodge.

8: (19A) Central London Lodge. (See special notice.)

WEDNESDAY, 6: *The Secret Doctrine* study.

4.30: (19A) Mr. Bank's study class.

Discontinued in April.

6.30: (19A) Beginners' study class.

8: (19A) H.P.B. Lodge.

THURSDAY, 7: (19A) Questions on Blavatsky Lodge study.

8: (19A) Blavatsky Lodge. 2nd, *Devas and Nature Spirits*, F. R. Stephens; 23rd, *The Planetary Chains*, E. L. Gardner; 30th, *The Seven Types*, Miss H. Veale.

FRIDAY, 7.45: League of Healers' group.

8: (19A) Light on the Path Lodge. 3rd, *The Fourth Creative Hierarchy*, E. Gardner; 17th, reading and discussion, *The Apocalypse Unveiled*; 24th, study, *The Idyll of the White Lotus* (Lodge only).

Lecture List for April

Secretaries of Lodges and Centres are requested to send notices for this list regularly, to arrive every month by the 15th if possible and not later than the 20th. The accuracy of the list is entirely dependent upon their information.

*For the sake of brevity "Lodge" is understood unless "C" (for Centre) is given. * means Lending Library. Only details of the public lectures and the day and time of the regular Lodge study are inserted; other particulars can be obtained from the Lodge Secretary at the address given last.*

Where only the name of the Lodge and the address are given, the notice has either been sent in late or not at all.

ABINGDON C.* Mon., 8. A. C. H. Parker, 9, Oxford Rd. BAILDON. Sun., 6.30. J. Midgley, Blavatsky House, East Parade.

BATH.* 10, Laura Pl. Mon., 8.15: Lodge; 6th, *Sweated Women's Labour*; 20th, *Work on the Astral Plane*, Miss L. Edwards. Wed., 8.15. Miss K. D. Fox, 3, Widcombe Terr.

BEDFORD. Mrs. de Jonge, 41, Goldington Av.

(BIRKENHEAD) WIRRAL.* 48A, Hamilton St. Tues., 8: 7th, *The Crucifixion*, Mrs. A. E. Duckworth. Miss K. Baxter, 10, Thorburn Rd., New Ferry, Birkenhead.

BIRMINGHAM.* Studio, Rm. 77, 1, Newhall St. Wed., 7.30. Miss F. M. Smith, 355, Rotten Pk. Rd., Edgbaston.

(BIRMINGHAM) ANNIE BESANT.* 180, Corporation St. Sat., 3 and 3.45. Miss K. E. G. Cardo, 507, Coventry Rd.

BLACKBURN.* Bute Café. Miss F. Bell, 21, Oozebooth Terr., Shear Brow.

BLACKPOOL.* West St. Café. Fri., 8. Miss Howson, Bryngola, Holmcliffe Rd., North Shore.

BOLTON C. Alt. Wed., 7.30. Mrs. S. E. Ralphs, 218, Manchester Rd., Westhoughton, nr. Bolton.

BOURNEMOUTH.* 95, Old Christchurch Rd. Wed., 7.30. Fri., 3.15. Mrs. Nunn, Gestingthorpe, Maxwell Rd.

BRADFORD.* Unity Hall, Rawson Sq. Sun., 6.30: 12th, no meeting; 19th, *The Symbolism of Dante*, R. Foster; 26th, *Man the Magician*, Mrs. Noakes. Miss Pattinson, 41, Woodview.

BRIGHTON.* 19, Norfolk Terr. Sun., 3.30: 5th, *Human*

Consciousness, Miss F. Gregory; 19th, *An Outline of Theosophy*, H. Baillie-Weaver; 26th, *The Secret Doctrine*, L. A. Bosman. H. G. Massingham, as above.

BRISTOL.* 99, Whiteladies Rd., Clifton. Sun., 7. Tues., 8: 7th, *Diagnosis from the Eye and its Occult Explanation*, Dr. Anderscheu; 21st, *Our Astral Bodies and Work on the Astral Plane*, Miss L. Edwards. Miss Sweet, 10, Laura Pl., Bath.

BROMLEY AND BECKENHAM C. Mon., 8.15. S. L. Young, Old London Rd., Knockholt, Kent.

BURNLEY.* Scar Hse., Church St. Sunday, 6.30. J. Trantum, 7, Rectory Rd.

CAMBRIDGE.* C. L. Edwards, 31, Hills Rd. CANTERBURY C.* Central Lecture Hall, 6, High St. Mon., 2.30. Mrs. Wachter, St. Dunstan's.

CARDIFF.* Duke St. Chmbrs. Mon., 8: 6th, *Life on other Planets*, P. Seward; 20th, *Pythagoras*, W. Sutherland. Wed., 8. B. P. Howell, 41, Stacey Rd.

CHELTEMHAM.* Snowdon, London Rd. Wed., 7.45: 15th to 23rd, public lectures by Miss C. M. Codd. Miss E. Garnham, 6, Promenade.

CHERITON C.* Royal Tea Rms., Cheriton Rd. Alt. Wed., 6.30. Miss E. Verne, 5, Trimworth Rd.

CHESTER C.* (Brown's Sale Rm.). Mon., 8. Mrs. Worthington, Aldford, Chester.

CLAYGATE C.* Penorchard, Albany Cres. Fri., 8.15: 24th (at Springfield) *Reincarnation and Karma*, Mrs. Grenside. A. P. Maddocks, as above.

COLCHESTER C. Mon., 8. G. Suter, 45, Constantine Rd. COLNE C. Thurs., 7.30. W. Shipley, 24, York St.

(COVENTRY) OLCOTT. 4th, *Occultism*, Mrs. Ransom. C. W. Guest, Garth, Stoke Pk.

DARLINGTON C. 2, Polam Rd. Tues., 8. Miss H. Purcell, as above.

DERBY.* Unity Hall. Tues., 8: Lodge; 7th, questions and answers; 14th, no meeting; 28th, *Religion and Humour*, A. Wilkinson. Mrs. Heldreich, Mickleover.

DONCASTER C.* Wed., 8. G. T. Pigott, Greetwell, Axholme Rd.

(DOVER) LEO. Arthur Rm. Sun., 8.15. W. Woodruff, 17, Maison Dieu Rd.

EASTBOURNE.* 92, Terminus Rd. Wed., 8: 15th, *The Mystical Side of Theosophy*, Miss C. Woods. Miss F. J. Taylor, Rest Harrow, East Dean Rd.

EXETER C.* 11, Friars' Walk. Fri., 8: (Arcade Hall) 25th, *The Law of Karma*, Miss L. Edwards. Miss Leech, as above.

FALMOUTH C. Miss S. E. Gay, Crill, nr. Falmouth.

FOLKESTONE.* Bouverie Chmbrs. Fri., 8.30. Miss Edwards, Shelley Lodge, Radnor Pk.

GLOUCESTER.* Northgate Mans. Thurs., 8. B. A. Tomes, Sedbury, Central Rd.

GOLBORNE C.* Howarth's Café, High St. Alt. Sat., 8. J. Charteris, Harvey La.

HARPENDEN. Penshurst, Harpenden. Alt. Mon., 7.45. Alt. Mon., 8.15 (St. Albans, 2, Spencer St.). Mrs. F. E. Pearce, as above.

HARROGATE.* Theos. Hall, E. Parade. Sun., 6.30: 5th, *The Memory of Past Lives*, T. Bell; 12th, *The Hidden side of Things*, Mrs. A. E. Powell; 19th, *The Bases of Belief*, Capt. Powell; 26th, *Free Will and Necessity*, A. B. Crow. Mrs. Bell, 101, Franklin Rd.

HASTINGS AND ST. LEONARDS C. (By letter). Miss K. Shaw, Silverhow, Westham, nr. Hastings.

HILDENBOROUGH C. A. Smith, Meadowbrook.

HORLEY C. Adult Schoolroom. Mon., 7.30. Miss M. King, Thornboro', Queen's Rd.

HULL.* 26, Charlotte St. Alt. Sat., 3.30. Mrs. Wilson, 185, Marlborough Av.

ILKLEY.* Lecture Hall, Rhyddings Rd. Fri., 8. Miss M. Harrison, Woodville.

IPSWICH C. 55, Founereau Rd. Fri., 4.30. Mrs. Cowles, as above.

JERSEY C. 44, La Motte St. Fri., 8. Mrs. Dawson, The Retreat, Almorah.

LEEDS.* 14, Queen Sq. Mon., 7.30. Wed., 8: lecture. Miss A. Owen, as above.

LEICESTER. 64, Silver Arcade. Sun., 3.15. Mon., 8.15. Miss C. Vincent, 19, Alexandra Rd., Stonegate.

(LEITCHWORTH) GARDEN CITY.* Leys Av. Sun. 3: 5th, *The Religion of Fairy Tales*, Mrs. Beatty; 12th, *The Value*

of Occultism, Mrs. Ransom; 19th, *The Masters and the Theosophical Society*, R. Gauntlett; 26th, *Early Buddhist Art*, Miss Lilley. Wed., 5.30. Mrs. André, 134, Wilbury Rd.

LINCOLN C. Fri., 8. Mrs. Winter, 102, High St.

LIVERPOOL.* 18, Colquitt St. Sun., 7: 5th, *Theosophy and its Proof*, A. Chappell; 12th, *The Inside of the Cup*, M. E. P. Zeper; 19th, *The Zodiac and Evolution*, Miss J. Pattinson; 26th, *The Sacredness of Life*, Mrs. M. E. Cousins. W. Pedder, 3A, South Bank Rd.

(London.)

BLACKHEATH C. Tea Rms., opp. stat. Wed., 3.30: (at 43, St. Mildred's Rd.) 2nd, 23rd, 30th, *Colour Music*, Mrs. E. Gaskell; 8: 22nd, *What is Man*, Miss C. Woods. Miss A. Greenhough, 43, St. Mildred's Rd., Lee, S.E.

BLAVATSKY. 19, Tavistock Sq. Thurs., 8: 2nd, *Devas and Nature Spirits*, F. R. Stephens; 23rd, *The Planetary Chains*, E. L. Gardner; 30th, *The Seven Types*, Miss H. Veale. Miss H. Veale, c/o T.S.

CENTRAL LONDON. 19A, Tavistock Sq. Tues., 8. Miss M. E. Rodgers, 57, Church Rd., Willesden, N.W.

CITY OF LONDON.* 68, Basinghall St., E.C. Tues., 6.30: Lodge; 14th lecture. Miss E. Meyer, 24, Bulwer Rd., Leytonstone.

CROUCH END C.* Mon., 6.15. Miss McGrigor, 56, Hornsey Rise, N.

CROYDON.* The Arcade, 32A, High St. Thurs., 8: 16th, *The Code of the Manu*, Mrs. Henry; 30th, *The Emotions*, Mrs. Hallett. Miss C. Elson, 8, Oliver Av., S. Norwood.

EALING C.* Tues., 8. Mrs. Welch, c/o T.S., 19, Tavistock Sq., W.C.

FINCHLEY C.* 26, Fallow Ct. Av., N. Finchley. Tues., 8. Miss M. B. Jones, Strathleven, Oakleigh Pk., N.

H.P.B. 19, Tavistock Sq. Wed., 8. R. Gauntlett, c/o T.S.

HACKNEY.* 175, Dalston La., opp. station. H. C. Kelf, 18, Water La., Stratford, E.

HAMPSTEAD.* Stanfield Hse., High St. Thurs., 8.15: 2nd, 23rd, 30th. S. Brown, 19, Golders Gdns., N.W.

HAMPSTEAD HEATH C.* Mrs. St. John, 22, Tanza Rd., Hampstead.

HARLESDEN.* 18, Bramshill Rd. Wed., 8: 1st, 8th. Miss G. McCleery, 12, Greenhill Rd.

LEWISHAM C. 410, High St. Thurs., 8: 2nd. A. Haddock, 73, Drakefell Rd., Brockley, S.E.

LEYTONSTONE C.* 31, Colworth Rd. Mon., 8.15: 6th, *Bibles*, W. M. Green. Thurs., 8.15. Mrs. J. A. Nicholl, 20, Windsor Rd., Wanstead.

LIGHT ON THE PATH. 19, Tavistock Sq. Fri., 8: 3rd, *The Fourth Creative Hierarchy*, E. Gardner; 17th, 24th. Mrs. Cook (Mabel Collins), c/o T.S.

LONDON. Alt. Tues., 5; alt. 8. Mrs. Russell, 1, Colville Mans., W.

NORTH LONDON.* 15, Queen's Rd., Finsbury Pk., N. Fri., 8. A. G. Elphick, 23, Drylands Rd., Crouch End, N.

STREATHAM C. Sat., 8. Miss F. Smith, 57, Downton Av., Streatham Hill, S.W.

SYDENHAM C. 18, Ewelme Rd. Wed., 8.15: 1st, *Theosophy and Social Reform*, S. Brown; 8th, Miss D. Osmond; 22nd, *Theosophy: Its Evidences*, G. Dyne; 29th, *An Outline of Reincarnation*, H. Baillie-Weaver, E. Bertram, as above.

WEST LONDON.* 80, Redcliffe Sq., S.W. Mon., 8. P. Phillips, 183, Coleherne Ct., S.W.

WESTMINSTER. 245, Vauxhall Bridge Rd. Thurs., 6.30. W. S. Hendry, as above.

WOOLWICH.* 26, The Common. Fri., 8. E. W. Russell, 32, Owenite St., Abbey Wood, S.E.

LOUGHBOROUGH.* Unitarian Chapel, Victoria St. Thurs., 7.30. G. H. Pidcock, 22, Wharnccliffe Rd.

LUTON. 7, Market Hill. Tues., 8.30: (at Franklin Hall) 14th, 28th, 21st, *Theosophy, What it will do for us Physically and Mentally, as well as Spiritually*, Dr. Stenser-Hooker. A. Monger, 48A, High Town Rd.

MAIDENHEAD.* 47, Queen St. Thurs., 8. Fri., 8. F. S. Snell, 6, Endsleigh St., W.C.

MANCHESTER CITY.* 199, Deansgate. Sun., 7: public lectures. Tues., 7.45. Miss F. Hayes, 11, King's Av., Crumpsall.

MANSFIELD C. Y.M.C.A., Church Lane. Tues., 7.30.
W. Ward, 29, Stanley Rd.
MELKSHAM C.* Sun., 8. Mon., 7.30. C. E. Whitfield,
Forest Rd.

MIDDLESBROUGH.* 30, Borough Rd., W. Thurs., 8.
A. B. Crow, Shadwell, Devonshire Rd., Linthorpe.
NAILSWORTH C.* O. Greig, Pensile House, Nailsworth.
NELSON.* 4, Lomeshay Rd., Manchester Rd. Sun.,
2.30. 6: lectures. Mrs. Foulds, Hill Cottage, Hill La.,
Briercliffe.

NEWCASTLE-ON-TYNE.* 101, Percy St. Fri., 7.30. P. S.
Taylor, 44, Bayswater Rd., West Jesmond.

NEWPORT (MON.)* 4, York Pl. Mon., 8.15. Lodge;
8: (Temperance Hall) 3rd., *The Stars and Human Destiny*,
W. Sutherland. Miss T. Prestidge, 40, Bryngwyn Rd.

NORTHAMPTON C.* Divan Café, The Drapery. Mon.,
8: 37th, *Aspects of Spiritualism*, J. Pagesmith. A. H. Shake-
shaft, 86, Ashburnham Rd., Phippsville.

NORWICH C.* Fri., 8. Mrs. Pearson, 35, Edinburgh Rd.
NOTTINGHAM.* Corbyn Chmbrs., Market Pl. Sun.,
6.45. Wed., 8: 1st, public lecture. Miss de Hersant, Langley
Hse., Carisbrooke Drive.

OLDHAM. Café Monico, Union St. Fri., 7.30. Mrs.
Cook, 6, Duke St., Shaw.

OXFORD.* 49, Cornmarket St. Fri., 8.15: 3rd, *The
Stars and Human Destiny*, A. Leo. Mrs. Anderson, 76,
Woodstock Rd.

PENARTH C. P. Freeman, Woodlands, Rectory Rd.
PETERSFIELD C. Enquiries to Miss L. Cummin, Froxfield.

PLYMOUTH. Ebrington Hse. Chmbrs. Sun., 3; 6.30.
Miss Foster, 4, Thorn Pk. Terr., Mannamead.

PORTSMOUTH.* 12, Victoria Rd. N., Southsea. Sun.,
3.15: 5th, *Japan*, J. H. F. Igglesden; 12th, *Memories of Past
Lives*, Miss E. F. Maynard; 19th, *Sociology*, Rev. G. W.
Thompson; 26th, *Edward Carpenter*, E. Morris. J. A. E.
Wren, as above.

READING.* 13, Friar St. Fri., 8. Miss Osmond,
Walbury, Northcourt Av.

REDHILL.* 31, Grove Hill Rd. Tues., 8. Miss M.
King, Thornboro', Queen's Rd., Horley.

RICHMOND (Surrey). 30, Holmesdale Av., East Sheen.
Alt. Tues., 7.30. G. Weller-Poley, 35, Ellerker Gdns.

ROTHERHAM C. O. Hobbs, 126, Doncaster Rd.
SAFFRON WALDEN C.* Sun., 8. Tues., 8. Mrs. Friend,
Audley End.

SCARBOROUGH C.* 30, Bar St. Tues., 8. Wed., 7.
Mrs. Hardgrave, 125, Victoria Rd.

SHEFFIELD.* Bainbridge Bldgs., New Surrey St. Sun.,
6.30: 5th, *A Creating Agency*, J. Chappell; 19th, *Reincarnation
in the Old Testament*, M. D. Cohen; 26th, *Atlantis and the
Atlanteans*, T. Bell. Tues., 7.30. Mrs. Chappell, 64,
Bromwich Rd., Norton, Sheffield.

SKIPTON C.* Tues., 8. E. J. Dunn, West Bank Terr.

SOUTHAMPTON.* Art Gallery, above Bar St. Sun., 7.30:
19th, *The Occult Hierarchy*, A. P. Sinnett. Tues., 8.30: 7th,
Mysticism and Occultism, Miss E. M. Green; 14th, no meeting;
21st, *The Manifest Presences of the Lord Christ*, Rev. S. Udy;

28th, papers, *What the World most needs*. Thurs., 3. Mrs.
Hollick, 41, Millbrook Rd.

SOUTHPORT.* 10, Hoghton St. Sun., 7: 5th, *Genesis
Unveiled*, D. Cohen; 12th, *Do Fairies Exist*, W. Price-
Heywood; 19th, *The Youngest of the Warrior Saints*, Mrs. E.
Edwards; 26th, *Karmic Influence*, J. H. Fletcher. Miss R.
Jackson, 3, Sunnyside, Belgrave Rd., Birkdale.

(SOUTHWICK) HARMONY. Rosemary, The Green. Sun.,
7: 19th, . . . H. Pullar. Miss N. Stacey Rowe, as
above.

STOCKPORT.* 5, Market Pl. Sun., 6.45. Tues., 7.45.
H. Wych, 54, Lancashire Hill.

STOKE-ON-TRENT C.* Sun., 11.30. Thurs., 8. Miss
Mackenzie, 9, Princes Rd., Hartshill.

STROUD C. Fri., 6.30. G. Jolly, Sheepscombe.
SUNDERLAND.* I.L.P. Club, Blandford St. Tues., 8.

F. Harvey, 16, Waterworks Rd.

SURBITON.* Fife Hall, Fife Rd., Kingston. Mon., 7.45.
F. J. Tritton, 274, Ewell Rd.

SUTTON-COLDFIELD C. Sat., 5.30. Mrs. Purdom, Blink-
bonny, Tudor Hill.

SWANSEA C. Cartref Café, Heathfield St. Mon., 8.
Fri., 8: 3rd, *Have we lived on earth before?* and Sat., 8: 4th,
Theosophy and the Theosophical Society, by Miss C. Codd. H.
B. Yeates, Ael-y-bryn, Middle Rd.

(TONBRIDGE). ALCYONE.* Public Hall Chmbrs. 1st
and 3rd Fri., 6.45: Lodge; 24th, *Spiritual Healing*, F. E.
Pearce. Col. G. H. Tillard, Westwood, Southborough.

(TORQUAY) TORBAY.* Pozzi's Café, Torwood St. Mon.,
8. Fri., 24th, *Work on the Astral Plane*, Miss L. Edwards.
H. Hyams, Terval, Paignton.

TYNESIDE. J. Watson, 25, Ocean View, Whitley Bay.
WAKEFIELD.* Theos. Hall, Barstow Sq. H. M. Wilson,
28, Wood St.

WATFORD.* 40, Vale Rd. Wed., 8. Miss H. Horsfall,
70, Kingsfield Rd.

WELLINGTON C.* Miss A. L. B. Hardcastle, Waterloo
Hotel, Wellington.

(WEST BROMWICH) SERVICE. Carnegie Library. Mon., 8:
6th, *Religion in the Light of Theosophy*, Mrs. Ransom; 20th,
Consciousness in Time and Eternity, Dr. Edwards. Thurs.,
8. Miss F. E. Partridge, St. Ronan's, Bratt St.

WESTCLIFF C. The Broadway Hall, Southend. Fri.,
8.30. Mrs. Anderson, 95, York Rd., Southend.

WESTON-SUPER-MARE C. Café Royal, 72, High St.
Mon., 8. Mrs. E. Legge, as above.

WIGAN. 66, Market St. Sun., 3.30: 7. W. Bladen, 9,
Shelmerdine St.

WIMBLEDON. Sat., 8. The White Lodge, Sunnyside.
WIMBORNE C.* Fri., 8.15. W. E. Froud, 17, High St.

WOLVERHAMPTON.* 26, Darlington St. Tues., 7.30.
Sat., 7.30: 6th, *The Human Mind*, Mrs. Ransom. G. S.
Hodson, Apsley Hse., Penn Fields.

WORTHING.* 39, Up. High St. Sun., 6.30. Miss Wheat-
land, Broadwater St.

YORK.* Theos. Hall, High Ousegate. Thurs., 8: J. E.
Reid, Jesmond, Whitby Av.

If you want the BEST PRINTING, and
yet INEXPENSIVE PRINTING, write to

The Women's Printing Society LIMITED

31, BRICK ST., PICCADILLY, LONDON, W.

If you do not like the trouble of writing,
why not ring us up on the 'phone?
and our Representative will call upon you

Our Telephone No. is : Gerrard 2760

Vegetarian Home

39, FELLOWS ROAD, HAMPSTEAD, LONDON

Bath, Hot and Cold. Moderate Terms. Near
'Bus, Tram, Tube, and Metropolitan Railway.

Apply—THE WARDEN

REINCARNATION.

Monthly Magazine.
Size: 32 pp., 5x7.

Editors: WELLER VAN HOOK, C. SHUDDAMAGEN.

Purpose: To popularise the teachings of
KARMA AND REINCARNATION.
Vol. I. begins Jan., 1914. Price: 50 cents; 2 shillings or
francs 2.5. Sample copies mailed free to inquirers.

**Karma and Reincarnation Legion,
7243 Coles Avenue, Chicago, Ill., U.S.A.**

WILLIAM THOMAS PAVITT, **17, Hanover Square———LONDON, W.**

**Designer and maker of Ceremonial Badges, Chains,
——and Symbolic Metalwork of every description.——**

Talismanic Jewellery



Charms, Keepsakes and Birthday Talismans, based on Occult and Astrological conditions prescribed by the Ancients made up as Pendants, Brooches, Rings, Pins, Bracelets, etc. Designs and estimates sent on receipt of particulars of requirements. If desired, customers' own Gems used, or own ideas carried out.

THE VEGETARIAN GUEST HOUSE

16, TAVISTOCK SQUARE, W.C.

(Three doors from the Headquarters of the Theosophical Society.)

Luncheons, Teas, etc., provided to non-residents at reasonable terms.

A few minutes from Russell Square and Euston Tube Stations. Omnibuses pass the door.

Telephone 3349 North.

Miss N. BARNBY.

VEGETARIAN BOARDING HOUSE

19, NORLAND SQUARE,
HOLLAND PARK, LONDON, W.

Three minutes from Holland Park Tube Station. Easy access to T.S. Headquarters and the City. Healthy situation, use of Gardens and Tennis Courts. References. Terms from 21/- to 30/- weekly, partial board. Full board from 26/- weekly. Bed and breakfast from 3/- per day or 18/- weekly. Late dinner 7 p.m., earlier if required.

THE MISSES BLACKMORE.

HYGEIA HOUSE

VEGETARIAN BOARDING ESTABLISHMENT,

ESTABLISHED 1897.

37-39, WARRINGTON CRESCENT,
MAIDA HILL, LONDON, W.

LATE DINNER 7 P.M. SEPARATE TABLES.

Telephone 6136 Paddington.

Conveniently situated in the healthiest part of London.

MODERN SANITATION.

PROPRIETRESS—MRS. WILKINSON.

Sunny South Coast Health Resort

**BENARES HOUSE, 17, NORFOLK TERRACE
BRIGHTON**

IDEAL FOOD REFORM BOARDING ESTABLISHMENT. Hot and Cold Water in every Bedroom. 3 good Reception Rooms. Charming Situation. Garden. Central. Near Sea. Inclusive Terms, 1½ to 2½ Guineas weekly.

Proprietors—MR. & MRS. MASSINGHAM.

BOOK BARGAINS!

AN OPPORTUNITY FOR BRANCH LIBRARIES!

The Theosophical Publishing Society offers the following bargains for
CASH WITH ORDER ONLY:—

GLIMPSES OF THE NEXT STATE. By VICE-ADMIRAL W. USBORNE MOORE.

The Record of investigations in England and America, sittings with some famous mediums are recorded. Published at 7s. 6d., for 5s.; inland post 5d., foreign 8d.

ENIGMAS OF PSYCHICAL RESEARCH. By JAMES H. HYSLOP.

Ancient Oracles, Crystal Vision, Telepathy, Dreams, Apparitions, Clairvoyance, Premonitions, etc. Published at 6s., for 2s. 6d.; inland post 4d., foreign 5d.

BORDERLAND OF PSYCHICAL RESEARCH. By JAMES H. HYSLOP.

Sense Perception, Functions of Mind, Memory, Illusions, Mind and Body, Hypnotism and Therapeutics, Reincarnation, etc. Published at 6s., for 2s. 6d.; inland post 4d., foreign 5d.

SYMBOLISM OF ANIMALS AND BIRDS. Represented in English Church Architecture.

Full of well-reproduced photographs. Published at 5s., for 3s. 6d.; postage inland 4d., abroad 7d.

THE COMING TRIUMPH OF CHRISTIAN CIVILISATION. By J. W. PETAVEL.

An appeal to all earnest citizens to set their shoulders to the wheel of co-operation for social betterment. Published at 1s., for 6d.; postage inland 3d., abroad 3d.

MEDICINE AND THE CHURCH.

Being a series of studies on the relationship between the practice of medicine and the church's ministry to the sick. Edited by Geoffrey Rhodes, with a foreword by the Bishop of Winchester. Published at 6s., for 3s. 9d.; postage inland 4d., abroad 5d.

HAPPINESS AND BEAUTY. By RIGHT REV. J. S. VAUGHAN, D.D.

The author strikes a note of optimism in these addresses. Published at 1s. 6d., for 1s.; postage inland 2d., abroad 3d.

THE GOSPEL OF BEAUTY. By HARRIET S. BRADBURY.

Seeks to show the divine beauty of true spirituality and the spiritual uses of all beauty in life and in nature. Published at 2s., for 1s. 6d.; postage inland 3d., abroad 4d.

THE TEMPLE OF LIFE. By ERNEST NEWLAND SMITH.

An outline of the true Mission of Art in relation to Humanity and to Social Life and a New Order of Art. Wrappers. Published at 1s. for 6d.; postage inland 3d., abroad 3d.

THE LIFE OF JEHOASHUA, the Prophet of Nazareth. An Occult Study and a Key to the Bible containing the History of an Initiate. By FRANZ HARTMANN, M.D.

Only two or three copies available. Published at 7s. 6d., for 2s. 11d.; postage 4d.

MY QUEST FOR GOD. By JOHN TREVOR, founder of the Labour Church.

A really vital book for all students of psychology and religion. Published at 5s., for 1s. 6d.; postage 4d.

THE SUGGESTIVE POWER OF HYPNOTISM. By DR. FORBES WINSLOW.

Published at 1s., for 6d.; postage 1½d.

THEOSOPHICAL POST-CARDS.

The very attractively produced cards with extracts from Mrs. Besant's writings, and with symbolic designs, all printed in brown on cream card, which were published a year ago at 1s. the packet are now offered to clear the stock at the following nominal prices.

1 packet ...	for	6½d.	post free.	50 packets (300 cards) ...	for	21s.	post free.
10 packets ...	„	4s. 11d.	„ „	100 packets (600 cards) ...	„	£2	„ „

Theosophists should make a point of using these cards. They are cheap enough for ordinary correspondence and effective propaganda.

THEOSOPHICAL PUBLISHING SOCIETY, 161, New Bond Street, W.